Mr. BOLTONS LAST AND LEARNED WORKE *of the* Foure last Things,

DEATH, IUDGEMENT, HELL, *and* HEAVEN.

With his

ASSISE-SERMONS, and Notes on Iustice *Nicolls* his Funerall.

Together with the Life and Death of the Authour.

Published by E. B. And re-viewed, with Marginall Notes, and an Alphabeticall Table added thereunto.

Hereunto is added the Sermon at M. Boltons *Funerall, by* M. Nic. Estwick.

The fourth Edition.

LONDON,
Printed by GEORGE MILLER, *dwelling in the* Black-Friers. 1639.

The Verses thus { *Behold an Image onely: There is none*
That BOLTONS *ghost can paint: To Heav'n it's gone.*

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TO THE RIGHT WORSHIPFVLL,

FRANCIS NICOLLS

ESQVIRE,

One of His Majesties Iustice of *Peace* and *Quorum*, for the County of *Northampton*.

SIR,

It was the desire of this Reverend Author, when that * furious messenger of death first seized upon his spirits, giving him no more intermission, than what would serve for some feeble preparations against a *New Encounter*: that I would in case he died, (which afterwards lamentably fell out) frame an Epistle to this Worke which hee had then made ready for

* *A Quartan ague.*

the Presse; and dedicate it (in his name) to your selfe, as a pledge of his avowed thankefulnesse for those many favours hee received from that Religious and Renowned * JVDGE, his Noble Patron: and from Your selfe, his immediate heire and successour.

* *Iustice* Nicolls, *as grave and learned a Iudge as this Kingdome enjoyed in the age it held him.*

This request from him (that would deny me nothing) I knew not how to withstand, though I wrong'd my selfe in the acceptance; as to draw a *line* in that Worke, from which so rare a Worke-man had taken off his learned and eloquent pen. But yet a necessity lay upon me; for he desired in his sickenesse, that by this Dedication it might appeare to the world how much hee honoured your selfe and family, which first preferred him.

It was no small joy to his heart to see that speech of God himselfe fulfilled upon your *House*, *Those that honour mee I will honour*. It is fit the world should know (that it may blush and mend) to what eminency of place the meere merits of *Iustice Nicolls* in that short race of his life rais'd him unto. Called hee was by the Writ of *Queene ELIZABETH* to be *Serjeant at Law*: He was by *King IAMES* made *Serjeant at Law* to *Prince HENRY* His eldest Sonne: *Iudge* of the Common Pleas, and *Chancellour* to our (now) Gracious Soveraigne, when hee was *Prince* of *Wales*. But that which truly ennobles his memory, and makes me call to minde what our *Fleta* reporteth was the honour of Judges about *King EDWARD* the the first's dayes: Hee had and held all these places *Nec precc. nec* * *precio, nec præmio.* I am not afraid to englisb it, for I well know the truth of it: *He neither begged them, nor bought them, nor gave so much as a New-yeares-gift for them.*

1 Sam. 2. 30.

* Qui pecunia & largitionibus honores, sacerdotia & magistratus ambiunt, his pœna deportationis est præstituta. *Lex Iul. de ambitu.*

Iustice of Peace and quorum, Iustice of Oyer and Terminer, Knight of the Shire, High Sheriffe of the County.

The like I can truly speake of your selfe; Those dignities which have beene cast upon you in your owne Country (since he was taken to glory) which are neither few nor meane: they came to you; you sued not for them; * you sought them not: Nay, you degraded your selfe

* Honor fugientem sequitur, sequentem fugit.

selfe of one of them (a thing not usuall) by making earnest suit to be out of the Commission of *Oyer* and *Terminer*, after you had a while indur'd it.

From hence (as I have good ground to conceive) would this worthy Authour have mounted you up on Eagles wings to the Throne of the Highest, who hath done these and greater things for you, and have prest upon you large and high performances. If ever there were a time for *Righteous Men* that are in authority to shew themselves, the time is now come. Meane Christians, their very persons and actions are by the abounding of sinne become a very *Parable of Reproach*; *A company of Blocke-heads*, as a *melancholy Divine* cals them. If those therefore that are in place should now be silent, it is pitie but their breaths should bee stopt for ever. I have observed it long, and not without wonder, (looking upon former times) that in these dayes such a spirit of feare and faintnesse hath possessed the hearts of holy Men, that they dare not bee couragious in the cause of God. It is no strange thing for a man to bee fearefull in the *Darke*: But when such a light shines upon us from heaven, as that our eyes are even dazelled in the beholding of it; now to be timerous, now to be faint-hearted in a good cause for feare of men, or any such ignoble respect; is *monstrous cowardize*. What is there in the face of man, made of the same mould, tossed to and fro with the same vanity, resoluble into the same Clay: that we should feare it? What is outward preferment, to the losse, or certaine hazard of a good conscience? For, they are rarely kept together: what are mockings, revilings, reproaches, imprisonment, &c. to godly men? but deeper impressions of stricter holinesse, and the very *marks of the Lord Iesus*.

The name of *Christian* is a name both of *Honour* and *Valour*, and begets better spirits than either *Roman* or *Grecian*; let *Machiavell* and other *Atheists* say what they will: which of their stories ever made mention of so

Isay 40. 31.

Degeneres animos timor arguit. Psal. 146. 3, 4. Nec Christiani ultrà durare aut esse possumus, si ad hoc ventum est, ut perditorum minas atq; insidias pertimescamus. *Cip Lib. 1. Epist. 3. ad Corn.*

Oportuit in divinis castris milites Christi: ut non minæ terreant, nec cruciatus & tormenta devincant. *Cyp. lib. 2. cap. 6.*

so valiant an army, as that *Noble Army* of Martyrs, mentioned in the eleventh Chapter to the *Hebrewes*? How can they want spirit that derive their courage from no lesse Author than the Lion of the Tribe of *Iuda*. Nay, it were no hard matter to prove, (might I recede from an Epistle, to pursue a Common place) That no man can be truly valorous; but he that is truly religious.

As this Courage ought to be in all that feare God: so specially in those that are Magistrates, and sit in the seats of Justice, the very Tribunalls of God himselfe: For them to be dastardly and fearefull, is to shame their Master. Give mee therefore leave, by some warrant from the Author, in your person (whom I cannot but commend in this particular) to presse this vertue upon all that beare rule in their Countrey. It is part of the *Essence* of a *Iustice of Peace*, to be a man of Courage. The counsell of *Iethro* to *Moses*, was, to make onely such to bee Magistrates, as were *men of* * *courage*, *fearing God*, &c. Wherein the Spirit of God preferres the daughter before the mother, and *Fortitude* before the *Feare of GOD*, of which it is the effect, because it is more conspicuous in the eyes of men: For the feare of God is a thing hidden in the heart, but that which drawes it forth and makes it illustrious, is that valour and high resolution of spirit by which it worketh. Almighty God makes this good by an example of his owne choice. For when hee had appointed *Iosh*ua to succeed *Moses*, and had mightily supported his mind with arguments of his owne assistance and presence with him, he requires nothing else of him, but to be *strong and of a good courage*, with many iterations of the same thing in such phrases as these, *Be strong and of a good courage, be very couragious, be not afraid, be not dismaid:* And, as if there were no other vertue desireable in a Magistrate, the people (in accepting him for their Captaine) require of him no other condition but this, *Onely be strong, and of a good courage.* And the Law of this Land, which in this, as in most other things,

Exod. 18.

* *Or*, able men, *in the last translation.*

* Iosh. 1. 6, 7, 9, 18.

things, is parallell with the Law of God, (as I could shew) would onely have those *Iustices of Peace*, which are the most * *valiant men* of the County.

*Stat. 34. E. 3. Cap. 1. in the old Stat. at large.

I speake not this to exclude all those requisites of wisdome that ought to bee in the holiest and most valiant men. I may say in these times as the Apostle said of another vertue, *There is great need of wisdome.* The children of God ever have beene, still are, and ever may bee the wisest men upon earth. Let an unwise world thinke what it list. I meane not that wisdome (falsly so called) whereby a generation of men to save their skinnes, handle a good cause like a *Venice-glasse*, loath they are to doe any thing that may offend great persons with whom they would comply: or expose themselves to any danger or losse. (The very wisdome which caused *Francis Spira* to despaire.) This is rather cunning or craft: or, to linke them together in the larguage of the Apostle, [b] *A cunning craftinesse*, it is not wisdome. True wisdome in the morall Schooles of Philosophy, and in the purer Schooles of Divinity, is that Queene of vertues, which, like the soule in the body, giveth life and [c] *information* to all the rest, commands all the affections, regulates all the actions of mans life, and adds an active quickning power, to every vertue, to every faculty in man, directing them to a blessed issue. So that a wise man is a *valiant* man, a *just* man, a *temperate* man, an *humble* man, &c. But hee that is addicted to any vice, a servant to any lust; *proud, angry, ambitious, fearefull, covetous, &c.* is in all sound Morality and Divinity a very foole: *Solus vir bonus* (saith that great [d] Phylosopher) *revera est prudens, Onely a good man is a wise man.* And King *Salomon* makes this *Philosophy* good *Divinity*, *Pro.* 24. *Vers.* 4. *Wisdome is too high for a foole:* by whom throughout the *Proverbes* hee meanes a wicked man. There is a connexion in the vertues, the way to bee *wise*, is to be *good*, and the way to be *courageous*, is to be *wise*. A wise man *is strong, and a man of knowledge* (saith *Salomon*)

Heb. 10. 36.

b Eph. 4. 14.

c Anima est tota in toto, & tota in qualibet parte.

d *Aristotle 6. Ethic.* Et solus prudens revera est vir bonus: contrà, stolidi & imprudentes sunt mali. *Keck. Syst Ethic. Lib. 1, cap. 3. p 148.* Pro. 24. 5.

mon) encreaseth strength. From all which it is easie to conclude, and hard to be gain-said, that a cowardly person, let him swell never so big, let him carrie his creſt never so high, is neither *wise* nor *good. The wicked flee*
Prov. 28. 1. *when no man pursueth, but the righteous are bold as a Lyon.*

The kindly venting of those two affections of *Anger* and *Love* hath made mee long in this argument, and must now bee my excuse. That of *Anger*, at the present degeneration of mens mindes from that nobleness of spirit that was wont to bee in the servants of GOD: the other of *love* to you, in encouraging you to as high resolutions as ever; though hee bee *taken away* that was to you as *Moses* to *Ioshuah*, your *tutour* in your youth, your singular *instructor* by his powerfull Ministery in your *after-yeares*: and ever your *friend* till hee went hence, and was seene no more. Amongst those many speeches of his, which in his ordinary conference passed from him by *weight*, and not by *number*; I will resume *one* in your hearing most fitting my purpose: *Innocency and independency* (said he) *make the braveſt spirits.* And it cannot be otherwise: for, that mans heart which is upright with GOD, and depends upon him *alone*, is of invincible courage, and becomes like the spirit of *Martin Luther*, who, when newes was brought to him that both the Emperour and the Pope threatned his
In vitâ Lutheri. ruine, answered thus in short, but very stoutly,
Psal. 118. 6. *Contemptus est à me Romanus furor & fervor, I scorne the worst the Pope can doe:* like that of *David*, *The* LORD *is on my side, I will not feare what man can doe unto mee.*

What you heard him speake, you saw him practice.
Iudg. 8. 21. For, I may say of him as was said of *Gideon*, *Such as the man is, so is his strength:* hee was one of a thousand for *piety* and *courage*, which were so excellently mixed with *wisedome*, that they who imagined mischiefe against his Ministery (for, no other occasion could they

ever

ever finde against him than touching the law of his GOD) were never able by all their plotting to doe him any more hurt, than onely to shew their * *teeth.* Dan. 6. 5.

And although hee bee now gathered to his Fathers, yet he still speakes to you in this *excellent Treatise*, of which hee died in travell; encouraging you thereby still *to doe worthily in Ephratah*, and to hold on in those good wayes of piety which you have ever loved. The very Heathens could say that a *good man was a publike good*: but a good Magistrate is much more; for, hee hath a price in his hand to doe good, and is armed with power and authority to bring it to passe. These times have need of such: up therefore and bee doing: put *on righteousnesse*, and let it clothe you, and let JUSTICE bee to you as a robe and a diademe; to breake the jawes of the wicked, and to plucke the prey out of their teeth. And although these kinde of men will for this very thing pursue you with envy, hatred, reproaches, &c. You need not care; for, their teeth are broken, and they cannot hurt you. *Envy* doth ever attend *goodnesse*; though not as a companion, yet as a thing which *doggs* it at the heeles. *I considered* (saith Salomon) *every right worke, that for this a man is envyed of his neighbour.* This is your comfort (and it is a great one) *a* GOD and the *b* KING shall honour you for well-doing: *Hee that loveth pureneſſe of heart*, (though for this he be scoffed and jeer'd at in the world) yet (saith *Salomon*) *for the grace of his lips the King shall bee his* c *friends.*

* Psal. 37. 12.

Ruth 4. 11.

χρηστὸς ἀνὴρ ἐστὶ κοινὸν ἀγαθόν.

Job 29. 14, &c.

Regium est cùm benè feceris malè audire. *Sen.*

Eccl. 4. 4.

a Psalme 91. 14, 15, &c. *I will set him on high, because he hath knowne my name, &c. I will deliver him and honour him, &c.* *b* Prov. 22. 11. c *I hold a good Iustice of Peace in his Country to doe Mee as good service, as hee that waits upon Mee in My Privy Chamber, and as ready will I bee to reward him: For, I account him as capable of any honour, office or preferment about My Person, as well as any Courtier that is neere about Mee.* KING IAME's Speech in Starre-Chamber, June 20. 1616.

I will hinder you no longer from reading this excellent *Treatise* which properly belongs to you, being the ground-worke of two Sermons preached before you; the one at the Funeralls of that worthy JVDGE your Unkle, my most deare Father in law, (whom I honour in the dust) the other in the time of your Shirevaltry: I will therefore end all in the prayer of this Authour, and the last words that ever he spake to you in this world; *The blessings of Abraham, Isaac, and Iacob be upon the heads of You, your Wife and Children for ever.*

Middle-Temple,
May, 1632.

Your loving brother,
and very friend,

EDWARD BAGSHAWE.

TO THE READER.

BEhold here a Post-humus: *a Child brought into the world after the* Owne-Father *was taken out of the world.* A Foster-Father *is thereupon required for it: but certainly, more for custome, than need. Such was the Owne-Father, as it is commendation enough for the Child to say,* This is the child of such a Father. *And such is the Child, as for its owne sake it will find good entertainment, though the Father of it were unknowne.*

A distinct narration of the life and death of the Author you have truly and punctually (as becommeth such a narration) premised.

All his Works doe shew that he was full *in what he undertooke: so full, as he leaves scarce any thing (if any thing at all) for another Author to add, more than he hath done, to what he hath done.*

Hee had a very searching and diving gift: whereby he was able to anatomize *and lay open the severall parts and nerves of the points which he handled, and to set out pertinent signes, rules, meanes, and motives thereabout.*

His expression of his mind by fit words and

phrases

phraſes was anſwerable to his invention. Both very copious, full of variety.

Take for inſtance this enſuing Treatiſe: the maine ſcope whereof is to furniſh a Chriſtian againſt the evill day.

Therein you may obſerve, how, on the one ſide he diſcovers the falſe means which moſt uſe; and how, on the other ſide he revealeth the true meanes *that are of ſingular uſe to the end intended: yea, and how he inforceth the ſame with* reaſon upon reaſon, *the better to demonſtrate the equity of the point; how alſo he inferres all ſorts of* Vſes *thereupon; as* Reprehenſion, Exhortation, Direction, *and* Conſolation; *and finally, how hee takes occaſion from thence of an exceeding large diſcourſe upō* the foure laſt things, which (*to uſe his owne words*) have been ever holden very materiall and of ſpeciall moment to make us (by Gods bleſſing) more humble, unworldly, provident and prepared for the evill day. *Thoſe foure heads are,* DEATH, IVDGEMENT, HELL, HEAVEN.

To add more to what hee hath ſet out thereabouts, were to powre water into the ſea. Firſt read, then judge; and the Lord add his bleſsing.

W. G.

THE LIFE AND DEATH OF *M. BOLTON.*

THat one age may tell another, that the memoriall of the juſt ſhall bee ever bleſſed, when the perſons and names of thoſe that are otherwiſe minded ſhall rot and vaniſh away; It hath beene the pious cuſtome of ancient and later times, to commend to poſterity the eminent graces of the Saints departed. Famous are thoſe Panegyricke Orations made at the Tombes of the Martyrs in the Primitive times; when as their perſecuting Emperours, priding themſelves in their lamentable Deaths, have left no o-

other

ther noyse behind them, than the loud and long continued cries of spilling their innocent bloud.

Memorable also are the Funerall Orations of the two *Gregories*, *Nyssen* and *Nazianzen* on *Basil the Great*: And in later times, to give a few instances, (for the number in this kinde is infinite) *Melancthon* and *Camerarius* wrote the life of *Martin Luther*; *Iunius* the life of *Vrsine*; *Beza* the life of *Calvin*; *Antonius Faius* the life of *Beza*; *Iosias Simler* the life of *Peter Martyr*; and *D. Humphrey* the life of our most renowned *Iewell*.

This manner of honouring the Saints is warranted by GOD'S owne example, who (for ought is revealed to us) tooke order for *Moses* buriall, digged his grave, covered him with molds, and made for him that excellent Funerall Sermon expressed in the first Chapter of *Ioshuah*. And that all-wise GOD who sweetely disposeth all things, thinkes it needfull thus to grace his owne people, that hee may hereby uphold their spirits amid those many pressures, scornes, reproaches, *cruell mockings*, and innumerable other

other miſeries which they endure of the world, meerely for his ſervice; bee they otherwiſe never ſo wiſe, juſt, meeke, peaceable, and unrebukeable amongſt men: Witneſſe thoſe many terrible perſecutions (mentioned in Eccleſiaſticall Stories) againſt the Chriſtians, though harmleſſe and innocent, though they prayed for their Emperours, and GOD did miracles in their armies by their prayers; yer for this onely cauſe, that they honoured CHRIST, and called themſelves Chriſtians, (ſo odious was that precious name unto their adverſaries) they were put to the extremeſt tortures that the utmoſt inventions of cruelty and rage could deviſe againſt them, as *Iuſtin Martyr* and *Tertullian* in their learned and eloquent Apologies for them doe amply demonſtrate: this cauſed *Adrian* the Emperor to ordaine, that thenceforth none of them ſhould be appeached barely for that name, unleſſe they tranſgreſſed the Lawes,

Euſeb. Hiſt. lib 4 & 5.

Euſeb. Lib. 4. Cap. 9.

According to theſe examples, and for the very ſame cauſes, I have adventured to publiſh to the world, the life and death of this

3.

this man of GOD, the Authour of this Worke, now a Saint in heaven. I confesse his worth & parts deserved rather an advancement by some such eloquent Orators as I mentioned before, than a depression by my pen; but yet a pearle may bee shewed forth as well by a weake hand, as by the arme of a gyant, I shall doe no more. And let his owne worth and workes praise him in the gates. I knew him from the beginning of my youth, being my first Tutour in the Vniversitie of OXFORD, and my selfe one of his first Schollers, and from that time to the day of his death, being above seven and twenty yeares, none knew him better, or loved him more; our familiarity was such, that (alluding to that betweene *Paul* and *Timothy*) I may say, I knew his doctrine, manner of life, faith, charity, patience; and now wil only relate what I have heard and seene, wherin I will not exceed the bounds of modesty or truth.

2 *Tim.* 1. 4.

4. *His birth.*

To begin with his birth; I observe that throughout the sacred Bible, and writings on the persons of holy men, their places of birth

birth are ever remembred; GOD loves the very ground his servants tread on: *The* LORD *shall count* (sayes David) *when hee numbreth up the people, that this man was borne there*; whereas of other men there shall bee no remembrance of them, they shall have none to lament or bury them, but shall be cast forth as dung on the face of the earth: so that I may say of them, as was said of Pope *Boniface* the eight, famous for nothing but his wickednesse; *intravit Vulpes, regnavit Leo, exivit Canis*; the Prophet *David* renders it thus in plaine English. *They spend their dayes in mirth, and suddenly goe downe into hell.* Psal. 87. 6.

Hee was borne at *Blacborne* a towne of good note in *Lancashire* on Whitsunday, *Anno Domini* 1572. His parents being not of any great meanes, yet finding in him a great towardlinesse for learning, destinated him to bee a Scholler, and strugled with their estate to furnish him with necessaries in that kind, apprehending the advantage of a singular Schoole-Master that was then in the Towne. Hee plied his booke so well, that in short

5. *Cam. Brit pag.* 752.

Mr. Yates.

ſhort time he became the beſt ſcholler in the ſchoole: and no marvell; for, hee had thoſe ſix properties of a ſcholler noted by *Iſocrates* and others, which concurring in one, thruſt up learning to a very high elevation,

εὐφυὴς μνήμων ζητητικὸς φιλομαθὴς φιλόπονος φιλήκοος.

1. He was (Εὐφυὴς) of excellent parts and abilities of mind, and of a ſound conſtitution of body.

2. Hee was (Μνήμων) of a very ſtrong memory; I meane ſuch a memory as was notably actuated by his ready and quicke underſtanding. For, (as Philoſophers obſerve) that memory which tends to admiration, being of a quite differing temperature from the underſtanding, inclines rather to folly, and becomes the ground of that Proverbe, *The greateſt Clerkes are not alwayes the wiſeſt men.*

3. He was (Ζητητικὸς) a moover of doubts and queſtions; this was ever an evident ſigne of learning; by this our bleſſed Saviour approoved His learning amongſt the Doctours in hearing them and asking them queſtions: So did the Queene of *Sheba* to

Luke 2. 46.

King

King *Salomon*. A dunce seldome makes doubts; but (as *Salomon* saith of a foole) alwaies boasteth and is confident.

4. He was (φιλομαθὴς) a speciall lover of learning; it was alwaies his delight to exercise himselfe in studies, and would not endure any aversions from them, as shall bee hereafter shewed.

5. He was (φιλόπονος) a very laborious painfull student, as shall be more largely shewed, for it is worthy imitation.

6. He was (φιλήκοος) a great listner after the sayings and speeches of others, and hath been often observed to be only a hearer, and to sit silent himselfe, unlesse hee was urged with some importunity; and the things hee heard, hee suffered them not to bee lost (if they were of worth) but alwayes put them downe in a booke which he particularly kept for that purpose.

6. *His studies in Lincolne Colledge.*

He continued long at Schoole, and came not to the University till about the twentieth yeare of his age. Hee was placed at *Oxford* in *Lincolne Colledge* under the tuition of Mr. *Randall*, a man of no great note then, but

afterward became a learned Divine and godly Preacher at *London*. In that Colledge hee fell close to the studies of Logicke and Philosophie, and by reason of that groundwork of learning he got at schoole, and maturity of yeares, hee quickly got the start of those of his owne time, and grew into fame in that House. In the middest of these his studies his Father died, and then his meanes failed, for all his Fathers lands fell to his elder brother now living: but this crosse by Gods providence prooved a great advantage to him for his growth in learning, though it put him to monstrous paines of body and mind: for now wanting meanes to buy him bookes, he borrowed of his Tutour and others the best writers on Naturall and Morall Philosophy, and the Politickes, and read them all over, and abridged them all in his note books, which are now to bee seene, and then returned the books to their owners. Nay, such a desire hee had to attaine a perfection in the things hee studied, that though hee was very well skilled in the Greeke tongue, yet that hee might attaine an exact-

exactneſſe in it, he did with intolerable pains write out with his owne hand all *Homer*, (or *Heſiod* I am ſure) for I have ſeene it (though long ſince) in a faire Greeke character; for hee wrote that language better than hee did either Engliſh or Latine; and asking him the reaſon of his paines, hee told me, it was only that he might accent perfectly. This brought him to ſuch a readineſſe, that hee could with as much facility *diſcourſe* in the publike Schooles (for he was a famous diſputant) in the Greeke tongue, as in the Latine or Engliſh: and in them all, hee wrote and ſpake *Stilo imperatorio*, as *Lipſius* cals it, *viz* a high and lofty ſtile, which was ſo familiar to him, as that he could not avoid it in ordinary conference.

7. *In braſen-noſe Colledge.*

From *Lincolne Colledge* hee remooved to *Braſen-Noſe*: For, by the Founders of that Houſe moſt of the Fellowſhips therein were ordained for *Lancaſhire* and *Cheſhire* men, but comming to that Colledge, having but few friends, hee ſtayed long without a Fellowſhip; about which time (that I may not bury in ſilence the charitable acts of ſuch men

whom their learning and piety have made eminent) it pleased M. D. *Bret*, knowing his deserts, and perceiving him to languish for want of meanes, most bountifully to contribute for his relieſe, and by his and others bountie, with some small stipends hee had for his Lectures in that House, hee was upheld untill he had got a Fellowship, which fell out about the thirtieth yeare of his age, at which time hee commenced Master of Arts; and then by the Exercises hee performed in the House and abroad, being Regent Master he grew into fame, and was still successively chosen to be Reader of the Lectures of Logicke, and Morall, and Naturall Philosophy, (as by the Statutes of the House they were appointed to bee read) which hee performed so strictly, and with such exactnesse, as that hee got credit and applause with the best, but some envy with his successours, that by his example were now provoked to a more frequent and painfull reading of them, which were seldome and sleightly performed before. And such was his esteeme in the Vniversitie for his publike disputations,

A man of singular eminency for learning and piety.

putations, which hee ever performed with such readineſſe and acuteneſſe of ſpeech and wit, and ſuch profoundneſſe of learning, that when hee was a Maſter of Arts but of ſmall ſtanding, hee was choſen by the now *Lord Arch-Biſhop of Canterburie*, *Vice-Chancellor* at King IAMES His firſt comming to that Vniverſity, to bee one of the diſputants before the King, and to reade in Naturall Philoſophy in the publike Schooles. Beſides his knowledge in Logicke and Philoſophy, wherein he excelled, he was alſo well ſtudyed in the Metaphyſicks and Mathematicks, and in all Schoole-Divinitie, eſpecially in *Thomas Aquinas*, which he had read over once or twice, and had exactly noted him throughout, as may appeare in his notes.

8. But all this while (or for the moſt part) though he was * very learned, yet he was not good, hee was a very meane ſcholler in the ſchoole of *Chriſt*, he drew no religious breath from the ſoyle he came, & his maſter like an ill ſeeds-man ſowed the tares of Popery in moſt of his ſchollers: this manner of educatiō made him more apt to tread in any path

* *I may truly ſay of him, as* Tertullian *of* Irenæus, *That he was* curioſiſſimus omnium doctrinarum explorator.

than that which was holy; hee loved Stage-playes, *cards and dice, he was a horrible swearer and Sabbath-breaker, and boone-companion*, and was ever glad (as I have heard him say) of *Christmas-holy-dayes*, and marvellous melancholie when they were ended, hee loved not goodnesse nor good men, and of all sorts of people could not abide their companie that were of a strict and holy conversation, such hee would fetch within the compasse of *Puritans*, thinking that by that lawlesse name he had deprived thē *ipso facto* both of learning and good religion. Such a generall scorne hath this degenerate age put upon the wayes of GOD, that the name of *Puritan* which is truly and properly the name of the [a] proud heresie of *Novatus*, or els of the [b] vile sect of the *Anabaptists*, is for want of seeking redresse by our *Ecclesiasticall Lawes*, become the honorable nickname of the best and holiest men. This wretched humour Mr. *Bolton* further discovered at *Cambridge*, for being there at a *Commencement*, and meerely carried with the fame of Mr. *Perkins*, went to heare him preach, whose plaine

a *Euseb. Hist l. 6. cap. 42. & lib. 7. cap. 7.*

b Preface of K. Iames to his ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

plaine but very ſound and ſubſtantiall preaching meeting at once in him with a curious palate and unſanctified heart; quite turned his ſtomacke againſt that *good man*, that he thought him (to ſpeake in his owne phraſe) *a barren empty fellow, and a paſsing meane ſcholler.* I have heard many of late (much of Mr. *Boltons* temper in goodneſſe at that time, but inferior in learning) ſpeake the like of Mr. *Perkins*; but the eminent learning of that man (famous [c] abroad as well as at home) is ſo farre above their reach; that to *traduce* his worth is to *queſtion* their owne. And that late learned [d] Biſhop of *Salisbury* in the defence of his booke againſt the cavils of Dr. *Biſhop*, hath in many places amply commended his learning. So that the precious name of Mr. *Perkins* ſhall like an ointment powred forth, fill all the quarters of this land with a freſh and fragrant ſweetneſſe, when nothing ſhall ſurvive of his *Detractors*, but their unſavoury and unlearned ſpight againſt ſo holy a man. And Mr. *Bolton* himſelfe when GOD changed his heart (which I will next write

[c] *Willielmus Perkinſus doctiſſimus theologus. Keck. Syſt. Pol. lib. 1. p. 208.*

[d] Dr. *Abbot* in his reply to Biſhop.

of) hee changed his opinion of Mr. *Perkins*, and thought him as learned and godly a Divine as our Church hath for many yeares enjoyed in so *e* young a man: But I proceed.

e He was but little above 40 yeares old whē he died.

When hee was of *Brasen-Nose Colledge*, he had familiar acquaintance with one Mr. *Anderton* his Countrey-man, and sometime his Schoole-fellow, a very good Scholler, but a strong Papist, and now a Popish Priest, and one of the * learnedest amongst them. This man well knowing the good parts that were in Mr. *Bolton*, and perceiving that hee was in some outward wants, tooke this advantage, and used many arguments to perswade him to be reconciled to the Church of *Rome* and to go over with him to the English Seminary, telling him hee should be furnished with all necessaries, and should have gold enough (one of the best arguments to allure an unstable minde to Popery) Mr. *Bolton* being at that time poore in minde and Purse, accepted of the motion, and a day, and place was appointed in *Lancashire*, where they should meet, and from thence take shipping

9. *His conversion.*

* He was for his eloquence called *Golden mouthed Anderton* when he was but a Scholler.

ping and be gone. Mr. *Bolton* met at the day and place, but Mr. *Anderton* came not, and so hee escaped that snare, and soone after returned to *Brasen-Nose*, where falling into the acquaintance of one Mr. *Peacocke* Fellow of that House, a learned and godly man, it pleased GOD by his acquaintance to frame upon his soule that admirable workemanship of his repentance and conversion to eternall life, but by such a way of working as the LORD seldome useth but upon such strong vessels which in his singular wisdome hee intendeth afterward for strong incounters, and rare imployments. The first newes hee heard of GOD was not by any soft and still voyce, but in terrible tempests and thunder, the LORD running upon him as a Gyant, taking him by the necke and shaking him to peeces, as hee did *Iob*; beating him to the very ground, as hee did *Paul*, by laying before him the ougly visage of his sinnes which lay so heavy upon him, as hee roared for griefe of heart, and so affrighted him, as I have heard him say, hee rose out of his bed in the night for very

Iob 16. ver. 12, 13. 14.

very anguish of spirit. And to augment his spirituall misery, hee was exercised with fowle temptations, *horribilia de Deo*, *terribilia de fide*, which *Luther* called *Colaphum Satanæ*; for as he was parallell with *Luther* in *many* things, as I shall shew anone: so was he in these spirituall temptations which were so vehement upon *Luther*, that the very venome of them dranke up his spirits, and his body seemed dead,* *Vt nec calor, nec sanguis, nec sensus, nec vox supereſſet*, that neither speech, sense, bloud or heat appeared in him, as *Iustas Ionas* that was by and saw it, reporteth of him: but this sharpe fit of *Luthers* lasted but for one day, but Mr. *Boltons* continued for many moneths, but yet GOD gave him at length a blessed issue, and these grievous pangs in his spirituall birth produced two admirable effects in him (as well as in *Luther*) which many times ensue upon such *hard labour*, an invincible courage and resolution for the cause of GOD, in the which he feared no colours, nor the face or force of any; secondly, a singular dexterity in comforting afflicted and wounded spirits, as

*In his Epistle to Melancth.

shall

ſhall bee likewiſe further ſhewed.

Vpon this hee reſolved to enter into the Miniſtery, and about the thirty fift yeare of his age was ordained Miniſter, after which he wholly applyed himſelfe to the worke of the Miniſtery, and improoved all his learning and time to that excellent end: A little while after he was in the Miniſtry, he was by meanes made knowne to Mr. *Iuſtice Nicolls*, at that time *Serjeant at Law*, who obſerving the comelineſſe of his perſon and the ſtuffe that was in him, had it alwayes in his thoughts to advance him, and about the thirty ſeventh yeare of Mr. *Boltons* age, the perſonage of *Broughton* in *Northampton-ſhire* falling void, hee did by my hand ſend for him from the Vniverſity to his chamber at *Serjeants Inne*, and preſented him to that living; at which time Dr. *King* late Biſhop of *London* being then by accident at the Iudges chamber, thanked him for Maſter *Bolton*, but told him withall, that hee had deprived the Vniverſity of a ſingular Ornament: Then did hee put out his firſt booke, containing *A diſcourſe of true happineſſe*, which hee dedica-

10. *His entry into the Miniſtry.*

dedicated to *Serjeant Nicolls* his Patron, which for the godlineſſe of the matter, and eloquence of the ſtile therein contained, was univerſally bought up, and divers have confeſſed, that at firſt bought it out of curioſity, for ſome ſweet reliſh in the Phraſe, tooke CHRIST to boote and thereby tooke the firſt beginning of their heavenly taſt.

11. About the fortieth yeare of his age, for the better ſetling of himſelfe in houſe-keeping upon his Perſonage, hee reſolved upon mariage, and tooke to wife Mrs. *Anne Boyſe* a Gentlewoman of an ancient houſe and worſhipfull family in *Kent*, to whoſe care hee committed the ordering of his outward eſtate, hee himſelfe onely minding the ſtudies and weighty affaires of his heavenly calling, in the which for the ſpace of twenty yeares and more, hee was ſo diligent and laborious, that twice every Lords day hee Preached, and Catechized in the Afternoone, in which Catechiſme he expounded the Creed and ten Commandements in a very exact manner; And upon every Holyday, and on every Friday before the Sacra-

ment

ment hee expounded some Chapter, by which meanes he went over the greater portion of the Historicall part of the Old and New Testament. And in them all, as was well observed by a learned and grave * Divine that preached at his Funerall, hee prepared nothing for his people but what might have served a very learned Auditory, and in all his preachings, hee still aimed next to the glory of GOD at the conversion of soules, the very crowne and glory of a good Minister at the appearing of that great day: and herein GOD wonderfully honoured his Ministery in making him an aged Father in CHRIST, and to beget many sonnes and daughters unto righteousnesse; for I may truly say, many hundreds were either absolutely converted, or mightily confirmed, or singularly comforted in their grievous agonies by his Ministery: for he had such an art in this kind of relieving afflicted consciences, which hee acquired, partly by great paines and iuduſtry in searching into that skill, but chiefly by that manifold experience hee had in himselfe and others, that he was sought to farre

* M. Estwick *his Sermon at his funerall.*

farre and neere, and divers from beyond the Seas desired his resolution in divers cases of Conscience, which was the onely cause that made him put forth that last learned and godly Treatise of his, which hee stiled; *Instructions for a right comforting afflicted consciences.*

12. And though in his manner of preaching hee was a *Sonne* of *thunder*, yet unto bruised reeds and those that mourned in spirit, hee was as sweet a Sonne of Consolation as ever I heard, and with a very tender and pitifull heart powred the oyle of mercy into their bleeding wounds. Hee (as was said of *Luther*) was a mighty opposite to the Divels kingdome, and had a singular skill to discerne his sleights and that cunning craftinesse whereby hee lies in wait to deceive. He ever thought that there was no such way to cast downe the strong holds of Sathan, and to batter his kingdome, than (after the steps of *Iohn the Baptist*) to lay the axe close to the root of sinne, and to set it on with such power, as that the Divell and all his agents were not able to resist it. By this means he

he got ground of Satan and wasted his kingdome, and *there were daily added to his Ministery such whose hearts were softned thereby.* And in all his Sermons, hee ever used to discover the filthinesse of sinne, and to presse very powerfully upon the conscience the duties of Sanctification, in expression whereof three things were remarkable in him.

1 Such courage and resolution of spirit as is scarcely to bee found in any. I am perswaded that in the cause of God hee could have beene contented with *Martin Luther*, *totius mundi odium & impetum sustinere; to have undergone the hatred and violence of the whole world*, whereby hee gave such vigour unto the truth hee delivered, that it pierced betweene the very joynts and the marrow.

2. Impartiality; he would spare none in their sinnes either great or small, he knew he was to deliver his Masters will, with whom was no respect of persons.

3. His wisdome; as he was of high courage, so was it excellently tempered with wisdome, described in these foure things. 1. In all

all his denunciations againſt ſinne, he never perſonated any man whereby to put him to ſhame, unleſſe his own inward guiltines cauſed him to apply it to himſelfe. 2. He would never preſſe upon the conſcience the guiltineſſe of ſinne, or other ſtrict point, but hee would fortifie it by Scripture, by the ancient Fathers, (in which hee was ripe and ready) and the concurrence of the beſt Orthodoxe Writers, to ſtop the mouth of all ſlanderers that ſhould accuſe his doctrine, either of noveltie, or of too much preciſeneſſe. 3. When hee had ſearch'd the conſcience to the very quicke (as hee would doe) hee ever offered CHRIST in all his beauty and ſweetneſſe, and powred it forth upon the conſcience with ſuch a torrent of Eloquence as would have melted the hearts of any, but thoſe which obſtinately refuſed the voice of that powerfull charmer. 4 He would alwaies proteſt unto his people, that it was a trouble & griefe to him to preach againſt their ſins, he delighted not to vex any of their cõſciences, he ſhould be glad the caſe was ſo with them, that hee might only preach the riches of the mercies

in

in CHRIST all his dayes; But he knew no other way to pull them out of the snare of Satan and state of darkenesse then the way hee tooke, without drawing the horrible sin of Bloud-guiltinesse upon his soule.

But that which made his preaching more illustrious, was that burning & shining light which appeared in his life and conversation in these five particulars.

1. His Piety, wherein I need not say much, for that second booke of his concerning *directions for walking with* GOD, were framed out of the pious Meditations of his owne heart, as a guide for himselfe for the ordering of his steps in the wayes of righteousnesse, which hee so strictly observed throughout the course of his life that (allowing to him his frailties and [a] infirmities, which the holiest men while their flesh is upon them shall not be freed from) hee could not bee justly taxed by any, no not his very enemies (if hee had any such) of any grosse and [b] scandalous sinnes since his first conversion from them. And no marvell if hee attained to such a height of holinesse when he was lifted

Piety.

[a] Et certè ea est semperq; fuit hominum omnium etiam piorum & Christianorum vita, ut semper etiam in optimis & castissimis moribus tamen aliquid possis desiderare *Iewel. Apol. Aug. p. 64.*

[b] Sanctorum vitam inveniri posse dicimus sine crimine: sine peccato autem qui se vivere existimat, non id agit ut Peccatū non habeat, sed ut veniam non accipiat. *Aug. Enchir.*

up thither by the wings of prayer. His constant course was to pray sixe times a day, twice by himselfe in private, twice in publique with his family, and twice with his wife. Besides, many dayes of private humiliation and prayer ever before the receiving of the Communion, and many dayes besides, for the miseries of the Churches in *France* and *Germany*, *&c.* which hee performed with such ardency of spirit, that as was said of *Martin Luther*, *Hee used such humility as in the presence of almighty* GOD, *but such fervency and faith, as if hee had beene talking with his friend.* And GOD heard his prayers; for, to the comfort of his soule, a little before his death, he heard of the * mighty victories obtained by the King of *Sweden* against the Emperour, to the astonishment of all the world, that those eyes which now behold it with joy, do scarce believe themselves in the fruition of it. *When the* LORD (saith the Psalmist) *turned againe the captivity of Zion, wee were like them that dreame.* So indefatigable were the paines of this godly man in his private devotions and publike preaching,

Tria faciunt Theologum; Oratio, meditatio, tentatio. *Luther.* *This Author was exercised in them all.*

* *Which he then firly and finely called* Magnalia Dei.

Psal. 126. 1.

that

that being adviſed by Phyſitians for his healths ſake, to breake off the ſtrong intentions of his ſtudies; hee rejected their counſell, accounting it greater riches to enjoy CHRIST by thoſe fervent intentions of his minde, then to remit them for the ſafeguard of his health: Much like the ſpeech of that *famouſly learned Dr. Reynolds* to the Doctors of *Oxford*, comming to viſit him in his laſt ſickeneſſe (contracted meerely by his exceeding paines in ſtudie, by which he brought his withered body to a very σκελετὸν) who earneſtly perſwading him that he would not *perdere ſubſtantiam propter accidentia*, i. e. *to loſe his life for learning*, he with a ſweet ſmile finely anſwered out of the Poet. *Nec propter vitam vivendi perdere cauſas;* *Iuvenal.*

Nor yet for love of life loſe that dare I,
Which is the cauſe I live, my induſtry.

2. For his Gravity, he was of a very comely preſence, hee had a countenance ſo finely tempered with gravitie and auſteritie, that hee in a manner commanded reſpect from others; in ſo much that many forbare to ſpeake or act unſeemely things in his pre- *Gravity.*

sence, that would not have beene so modest in other company: Such a Majestie doth grace imprint upon the countenances of holy men, that they draw respect from the greatest: this made those persecuting Emperors to feare the very faces of those poore Christians that appeared before them: And this caused *Constantine* the Great so to honor the countenance of Old *Paphnutius*, though disfigur'd by the losse of his eye, that hee did often for his delight kisse the hollow of that eye which was lost for the cause of CHRIST. So true is that of *Salomon*, wisdome causeth the face to shine, and the rigour of the countenance to bee changed.

Socrates lib. 1. 6. 8.

Zeale.

3. Hee was very Zealous for GOD, not onely by the power of his Ministery in converting many, wherein GOD had wonderfully blessed him, but in any publike or private good that tended to the honour of GOD, to whose glory he wholly sacrificed himselfe & all his studies, which I can the more safely affirme, in that I know hee hath divers times refused preferment from some of the Nobility

A true Argument that hee sought not great things himselfe.

lity and Prelates of this Kingdome, and for no other cause in the world, but that hee might not be divorced from that Countrey where his Ministery was so much embraced and wrought so good effects.

4. But zeale is oft of such violent motion, that as the ancient Philosophers supposed of the *primum mobile*, that if the motion thereof were not finely cooled and allayed by the *cœlum Christallinum* next to it, it would set all the Orbs on fire; and therefore the zeale of this Reverend man was alwayes tempered with singular Wisdome and discretion, for though in all his Sermons he prest mightily upon the conscience of his hearers, who many times like babes childishly wrangled at the breasts which should nourish them, yet were they never able to resist the authority by which hee spake, so that for the space of 22 yeares, being the whole time that his Lamp of light shined in *Northampton Shire*, his doctrine was never drawne into question either for error or schisme: so studious was hee ever of the unity and peace of the Church of ENGLAND which hee dearely *Wisdome.*

loved that none could justly quarrell with him, but Papists and other Sectaries, as also others that were corrupted with error or evill life.

charity. 5. Lastly for his Charity, hee was ever universally bountifull, but especially hee exceeded in those publike distresses of *Germany*, *France*, *Bohemia*, *&c.* and to those that stood in true neede: for the enabling of himselfe hereunto, I have heard him often say (& he made it evident to me) that ever since he was Minister of *Broughton*, he spent every yeare all the revenewes of his Personage (which was of good valew) in the maintenance of his family and acts of hospitality & charity; And that the estate wherewith God hath blessed him otherwise, was meerely raised by that temporall estate he had at first. Let them therfore of his own coate from henceforth cease to traduce him, whom they never did nor dare to imitate. I am sure the Towne of *Broughton* will ever have cause to blesse GOD for his charity: for when that lamentable fire was among them, *September* 21. *Anno Domini* 1626. besides the many pounds hee

hee ſpent out of his owne purſe, hee was a chiefe meanes that by the only ſupply of the Country without any Letters Patents from above, their houſes which were burnt downe unto the ground were all new built, and their outward eſtates liberally ſuſtained and upheld. Nay ſuch was his charity, that though ſome of his owne towne had not onely ſlandered his Miniſtry, but wronged him in his tithes, yet hee put it up, and never called them to queſtion as hee might, nor ever had any ſuite with them all his dayes. So that I may for concluſion ſumme up all this in that wittie commendation of *Nazianzen* on *Baſil the Great*, *Hee thundred in his Doctrine, and lightned in his converſation.* Oratio funebr. in laudem *Baſilij.*

14. *His ſickneſſe and death.*

This ineſtimable treaſure it pleaſed GOD to put in an earthen veſſell, and about the beginning of *September* laſt, began to breake it by viſiting him with a *Quartan ague*; a diſeaſe which brought *Calvin* to his end, and by the judgement of the beſt Phyſitians, by reaſon of the long and grievous paroxyſmes whereby it afflicts, is ever deemed mortall unto old men; and ſo it appeared to him,

for perceiving after two or three fits that it mastered his strength, hee patiently submitted to indure, what by strugling hee could not overcome; And called for his *Will* which hee had made long before, and perfecting some things in it, hee caused it to be laid up, and afterwards wholly retired into himselfe quitting the world, and solacing his soule, with the meditation of the joyes of heaven, which he had provided to preach to his people, for having compiled an elaborate discourse, *de quatuor Novissimis*, of the foure last things, DEATH, IVDGEMENT, HELL and HEAVEN, an argument that some Iesuites & Friars have bungled in, and having finished the three former, told them that the next day he would treat of Heaven; But the day before being Saturday hee was visited with sickneſſe, and never preached after. GOD then preparing him for the fruition of those inexplicable joyes which hee had provided for his people in contemplation.

15. His sickeneſſe though it was long and sharpe, yet hee bare it with admirable patience, for he saw Him that *is invisible*, and his whole

whole delight was to bee with Him, often breathing out such speeches as these whiles the violence and frequencie of his fits gave him any intermission, *Oh when will this good houre come; when shall I bee dissolved, when shall I bee with* CHRIST? Being told that it was indeed better for him to bee dissolved, but the Church of GOD could not misse him nor the benefit of his Ministry. To which he thus sweetly replyed with *David*: *If I shall finde favour in the eyes of the Lord hee will bring mee againe and shew mee both it and his habitation, but if otherwise, loe here I am, let him doe what seemeth good in his eyes.* Being asked by another, whether hee could not be content to live if GOD would grant him life, hee thus answered; *I grant that life is a great blessing of* GOD, *neither will I neglect any meanes that may preserve it, and doe heartily desire to submit to* GODS *will; But of the two I infinitely desire to bee dissolved and to be with CHRIST.* 2. Sam. 15. 25, 26. *Vitam habuit in patientia: mortem in desiderio.*

16. In the time of his sickenesse there came many to visit him, but hee admitted none but his intimate friends, using a speech

speech of* Saint *Augustine*, who desired ten dayes before hee died, none might come to him, that hee in that time might the better fit himselfe for God. But to those that came to him he gave very godly and wise exhortations suting to their callings and conditions, for although his body was wasted with continuall fits towards the Close of his life, yet his understanding and memory were as active and quicke as in the time of his health. Hee encouraged the Ministers that came to him, to bee diligent and couragious in the worke of the Lord, and not to let their spirits faint or droope for any affliction that should arise thereupon. To all that came to him, he bad them make sure of Christ, before they came to die, and to looke upon the world as a lump of vanity; He thanked God, for his wonderfull mercy to him in pulling him out of hell, in sealing his Ministry with the conversion of many soules, which hee wholly ascribed to his glory.

* Antè dies firme decem quàm exiret è corpore à nobis postulavit præsentibus, ne quis ad eum ingrederetur, nisi ijs tantum horis quibus medici ad inspiciendum intrarent, vel cùm ei inferretur refectio, & ità observatum ac factum est, & omni illo tempore orationi vacabat. *Possid. de vit. August.*

17. About a weeke before he died, when his silver cord began to loosen, and his golden boule to breake: Hee called for his wife, and desi-

desired her to beare his dissolution, which was now at hand, with a Christian fortitude, a thing which he had prepared her for by the space of twenty yeares, telling her that his approaching death was decreed upon him from all eternity, and that the counsell of the LORD must stand, and bad her make no doubt but shee should meete him againe in Heaven; And turning toward his * children told them, that they should not expect hee should now say any thing to them, neither would his ability of body and breath give him leave, hee had told them enough in the time of his sickneſſe and before, and hoped they would remember it, and verily believed *that none of them durſt think to meete him at that great Tribunall in an unregenerate ſtate.* About two dayes after, divers of his Parish comming to watch with him, he was mooved *by a friend* that as hee had discover'd to them by his Doctrine, the exceeding comforts that were in CHRIST, hee would now tell them what hee felt in his soule. *Alas* (said he) *doe they looke for that of mee now that want breath and power to ſpeake? I have told them enough in my*

Isay 46.

* *He had five Children, one sonne, and foure daughters.*

my Miniſtry: But yet to give you ſatisfaction, I am by the wonderfull mercies of GOD *as full of comfort as my heart can hold, and feele nothing in my ſoule but* CHRIST *with whom I heartily deſire to bee*; And then looking upon ſome that were weeping, ſaid, *Oh what a deale adoe there is before one can die!*

18. The night before hee died, when the doores without began to bee ſhut, and the daughters of Muſicke to bee brought low, and hee lying very low with his head, expecting every moment when the wheele ſhould be broken at the Ciſterne, yet being told that ſome of his deare friends were then about him to take their laſt farewell, He cauſed himſelfe to be lifted up, and then like old *Iacob bowing himſelfe on his beds-head*, after a few gaſpings for breath, hee ſpake in this manner. *I am now drawing on apace to my diſſolution, and am juſt in the Caſe of* * *Sir* Iohn "Pickering, *Hold out Faith and Patience, your "worke will ſpeedily be at an end*: And then *ſha-"king them all by the hands, prayed heartily, and "particularly* for them, and deſired them *to "make ſure of heaven, and to* beare in minde "*what*

* *A Iuſtice of Peace in* Northhampton Shire, *whoſe vertuous memory I can never thinke of but in the phraſe of the Apoſtle.* The world was not worthy of him. Heb. 11.

"*what he had formerly told them in his Miniſte-*
"*ry, proteſting to them, that the doctrine which*
"*he had preached to them for the ſpace of twenty*
"*yeares, was the truth of* GOD, *as he ſhould an-*
"*ſwer it at the Tribunall of* CHRIST, *before*
"*whom hee ſhould ſhortly appeare.* This hee ſpake when the very pangs of death were upon him. Whereupon a very deare friend of his taking him by the hand, and asking him if he felt not much paine, *Truly no* (ſaid hee) *the greateſt I feele is your cold hand.* And then ſpeaking to bee laid downe againe, hee ſpake no more untill the next morning when he tooke his laſt leave of his Wife and Children, prayed for them and bleſſed them all; and that day in the afternoone about five of the clocke, being *Saturday* the 17 day of *December*, *Anno Dom.* 1631. in the LX^th. yeare of his age yeelded up his ſpirit to GOD that gave it, and according to his owne ſpeech celebrated the enſuing Sabbath in the Kingdome of Heaven. Thus in the ſpace of fifteene weekes was the firſt and moſt glorious light put out in *Broughton*, that ere that towne injoyed or that many ages will render againe

And

And thus have you (good Reader) the Life and death of this very learned and godly man truely set forth: If any man shall contradict any thing that I have written of him; I shall not bee carefull to answer him: For, if he be good, and well knew Mr. *Bolton*, hee will not have the face to object: If hee bee* bad, I hold him not worth answering: I shall onely say to him in the language of *Tacitus*, *didicit ille maledicere, & ego contemnere*, He hath taught his tongue to speake ill and I have learned to contemne it.

* Contra Sycophantæ morsum non est remedium. *Sen.*

20. There is onely one objection which I will answer and no more; which began to bee muttered in his life time, and is now likely to make a lowder noise, if it bee not put to silence.

Object. This preaching twice a Sabboth is more than needs, halfe of it is but *prating:* And Ministers under the Gospell may take more libertie, and are not tied to such precisenesse and severity of life as he used.

Answer. I will not grace this objection so much as to bee long in answering it: The former part of this objection this learned Author

in

in his Booke of *VValking with* GOD, and in his Epistle to his last Booke dedicated to that religious noble Knight, Sir *Robert Carre*, both by reasons and the constant practice and precepts of the ancient *Fathers*, preaching twice a day, sometimes every day, hath abundantly and unanswerably confuted. I will onely add two examples of later times, the one, of renowned *Calvin* (the glory of his age) who Preached or Lectured almost every day, and some dayes twice; which Preachings were so excellent, that they were the matter of those laborious and learned *Commentaries* of his upon the Bible, which occasioned Dr. *Reynolds* aptly and truely to call him *doctissimus & fidelissimus Scripturæ interpres*, the most learned and faithfull expounder of Scripture. The other, of our most precious *Iewell*, who was a very frequent and constant Preacher, and hastned his own death this way: for, riding to preach at *Lacock* in *Wilt-shire*, a gentleman that met him perceiving the feebleness of his body, (which hee had wasted out in such spirituall labours) advised him for his health's sake to

In vita Calv. per Theod. Bez & Melch. Adam.

retu[illegible]e

returne home againe. To whom this godly Bishop by way of allusion to that brave speech of **Vespatian* the Emperor thus excellently replyed, *Oportet episcopum concionantem mori*, which in the * storie of his life is thus englished, *It becommeth best a Bishop to die preaching in the pulpit.* And so hee did, for presently after the Sermon hee was by reason of sickneſſe forced to his Bed, from whence hee never came off, till his translation to Glory.

* Oportet Imperatorem ſtantem moti. *Xiphil. in vita Veſpat.*

* *D. Humphrey in the life of B. Iewell.*

For the latter part of the Objection touching that preciſenes of life that was in him and which ought to bee in the Miniſters of GOD, Let him that objecteth but well read and minde thoſe ſtrict precepts of the Apoſtle *Paul* to *Timothy* and *Titus*, the examples of primitive times and thoſe preciſe injunctions for the Clergy that are diſperſed throughout the whole body of the Canon Law, and to come neerer home in the [b] Provinciall Conſtitutions of *Canterbury*, But eſpecially in thoſe excellent reformed Eccleſiaſticall Lawes compiled by the two and thirty Commiſſioners (whoſe names I have

1 Tim. 3. Tit. 1. 1.

[b] A crapulâ & ebrietate quæ honeſtitem eorum deformant omnes omninò clerici abſtineant & vigilanter, &c. *Steph. in Concil. Oxon.*

ſeene

under * *King* EDVVARD the sixths owne hand appointed by him for the purgation of that foule body of the Cannon Law) and I doubt not but he that so objecteth vvill either be ashamed of his ill tongue, or his ill life.

* M. S. S^r. Rob Cotton. Consistit hæc deformitas in vanitate habitus. Item in mala societate. Item deformatur hæc honestas, cum clericus se immiscet in negotijs secularibus. Item intendendo minis & joculatoribus. Item tabernas ingrediendo, nisi tempore itineris. Item ad aleas & taxillos ludendo, vel eisdem interessendo. Item quocunque ornatu superfluo utendo *Lindwood, lib 3. de vit, & honest. cleric. fol. 87. b.*

These last Laws were by Royall Authority printed in the Moneth of *Aprill Anno Domini*, 1571, and are at this Day (for ought I know) Authenticke rules and Canons amongst the Clergy: One of these Lawes touching Ministers, I will recite in the proper words of the *Law*. *Non sint compotores, non aleatores, non aucupes, non venatores, non sycophantæ, non otiosi, aut supini, sed sacrarum literarum studijs, & prædicationi verbi & orationibus pro Ecclesia ad* DOMINVM *diligenter incumbent, Refor. legum* ECCLES. *Tit. de* ECCLES. *& Minist. Cap. 4. Fol. 48.*

Nay that Councell or rather *Conspiracy* of *Trent*, as *Bishop Iewell* cals it, of which I may say, as was said of *Ithacius*, that the hatred of the *Priscillian* heresie was all the virtue he had: So all the goodnesse of this Councell chiefly consisted in the reformation

Iewell Apol. Quasi verò jam orbis terrarum non videat conspirationem istam esse non concilium, *p. 154.*

of the badneſſe of the Clergy. Heare how preciſely it ſpeakes in it owne Language, *Nihil eſt quod alios magis ad pietatem & Dei cultum aſſiduè inſtruat, quam eorum vita & exemplum qui ſe divino miniſterio dedicarunt, &c. Quapropter ſic decet omninò clericos in ſortem Domini vocatos vitam moreſque ſuos omnes componere, ut habitu, geſtu, inceſſu, ſermone alijſque omnibus rebus nil niſi grave, moderatum, & religione plenum præ ſe ferant: levia etiam delicta, quæ in ipſis maxima eſſent, effugiant, ut eorum actiones cunctis afferant venerationem, &c. Statuit ſancta Synodus, ut quæ aliàs à ſummis Pontificibus & à ſacris Concilijs de Clericorum vita, honeſtate, cultu doctrinaq; retinendâ, ac ſimul de luxu, comeſſationibus, choreis, aleis, ac quibuſcunq; criminibus, nec non *ſecularibus negotijs fugiendis copioſe ac ſalubriter ſancita fuerunt, eadem inpoſterum ijſdem pœnis, vel majoribus, arbitrio Ordinarij imponendis obſerventur: nec appellatio executionem hanc quæ ad morum correctionem pertinet ſuſpendat, Conc. Triden. ſeſſ. 22. Cap. 1.*

* Veteres Canones Apoſtolorum illum epiſcopum, qui ſimul & civilem magiſtratum & eccleſiaſticam functionem obire velit, jubent ab officio ſummoveri *Can 8. Iew. Apol p. 122.*

If any man have any more Objections againſt this reverend and gracious Author,

thor, I will give him no other answer than our Saviour did to that curious *Questionist*, *Goe thou and do likewise*. And I make no doubt but that al these Cavils against him (for they can be no other) will by a sweet and sacred exchange be resolved into earnest contentions after that happinesse which he now enjoyes at his right hand where is, *Fulnesse of joy and pleasures forevermore*. Luk. 10. 37.

An advertisement to the Reader.

Good Reader,

AS other Works of this incomparable *Author* have their seale, so in special this *Post-humus*, his last and best work on *The foure last things*. No sooner was it put to publicke view, but presently it was taken up, and read with much content. I suppose therefore that much wrong would be done both to the deceased *Author*, and also to surviving *Readers*, if impression should not be added to impression, so long as it is so much desired. In this third impression I have taken the best care I could, to have the whole Work reviewed: not for alteration of any part of the *Authors* matter or Method (For who dares offer to alter that which such an *Apelles* hath begun and finished) but for a more ready finding out both of the principall points appertaining to the maine scope of this *Treatise*, and also of other very usefull and profitable passages which are here and there, even every where on sundry-by-occasions, inserted. For the *Author* was *full* of matter. He was well furnished for any point, that on the maine or on the bie (as we speak) fell out: and answerably he tooke occasion to vent himselfe, and at large to handle what he observed to be most needfull and usefull, Instance his Treatise of *Marriage*, pag. 46, 47, &c. of heavenly and earthly *Ioy*, pag. 59. &c. Of *Faith*, pag. 64, &c. and of sundry other points, whereupon he sals. Now that none of his precious pearles may be lost, but rather every profitable point be distinctly observed by the *Reader*, the *Heads* of them are pointed out in the Margin: and that what every one most desireth to read, may be more readily found out, an *Alphabeticall Index* is herunto annexed. Ther is also in this edition added, more then inl the former, a pious & powerful *Sermon* preached at the Funerall of this Worthy *Author*, which drew abundance of teates from the eyes of the then present *Auditors*, and may yet further worke on the *Readers* thereof. I commend all (good *Reader*) to thy courteous acceptance, and to GODS gracious blessing.

G. M.

Mr. BOLTONS FOVRE LAST *THINGS.*

DEATH, IVDGEMENT, HELL, HEAVEN.

ISA. XXVI.

In that day shall this song bee sung in the land of Iudah, &c.

WE have here in this Chapter, First, A *Consolation* for GODS people in the time of their captivity. The Summe whereof is this: Though all things seeme to threaten ruine, and tend towards confusion; yet the issue will be, that GOD will most mercifully rescue and relieve His owne; who afterwards, will not onely themselves acknowledge

The Summe of the Chapter.

and magnifie His miraculous hand in their preſervation and ſupport, but alſo ſtirre up others to rely wholly upon that mighty LORD, that never did, or ever will faile or forſake any that put their truſt in Him. In the ſeven firſt Verſes.

The Parts of the Chapter

Secondly, An *Inſtitution*, or *Inſtruction*, How the godly ſhould carrie themſelves in the time of croſſes and chaſtiſements; and what difference there is betweene them and the graceleſſe in ſuch Caſes. From Ver. 7. to the end.

In the firſt Part we may take notice, and into our conſideration theſe three Points.

1. Proviſion of a comfortable *Song* for the people to carrie with them, as it were into Captivity, and the fiery Triall; that in the midſt of their preſſures they might be eaſed and refreſh'd with a conceipt, that the Day would come, wherein they ſhould joyfully ſing the ſong of enlargement and ſalvation, Ver. 1. Though when they *ſate downe by the rivers of Babylon*, their hearts would not ſerve them to ſing any *Song of Zion*, but fell aſunder in their breſts like drops of water, yet aſſuredly, all GODS faithfull Ones, who believed His Prophet and Promiſes, would in the meane time ſecretly ſweeten their ſorrowes and ſufferings, with a patient expectation of this happy Day, and heavenly mirth.

How ſorrowes are ſweetned.

2. The Song it ſelfe, Ver. 1, 2, 3. Wherein wee may conſider, 1. The Time, when the Song ſhall be ſung: *In that Day*] which we may underſtand, 1. Hiſtorically, literally, typically, of the Iſraelites deliverance out of Babylon, and the miſerable

The Churches Day.

ſlavery

ſlavery thereof. 2. Anti-typically, of the bleſſed enlargement of GODS Elect out of the ſnare and bondage of the Divell. 3. And myſtically alſo, (as ſome Divines thinke) of the joyfull comming of Chriſtians out of ſpirituall Babylon, *Rev.* 17.5. and from under the tyranny of Antichriſt. 4. Complementally, of gathering the Saints out of this vale of teares, and from the eager purſuit of that great red Dragon, and the powers of darkneſſe, into *Ieruſalem* which is above, where they ſhall joyfully ſing triumphant Hallelujahs in the higheſt heaven for ever and ever, *Gal.* 4.26. 2. The Matter of the Song; which is, *Salvation*, Ver. 1. *Peace*, Ver. 3. *Holy Company*, Ver. 2. Pure pleaſure, comfort, ſound contentment, *&c.*

3. An Exhortation, or exhortatory Apoſtrophe, to truſt in *Iehovah*. And there is added, for *ever*; leſt upon GODS delay, and reſpiting reliefe, we ſhould deſpaire or have recourſe unto the *arme of fleſh*. Reaſons to enforce this exhortation are three. 1. In Him is צור עולמים *rupes ſeculorum*, everlaſting ſtrength, Ver. 3. A *rock of eternity*, upon which we may for ever ſweetly and ſafely reſt and repoſe our ſelves, amidſt the many furious ſtormes and boiſterous waves of this troubleſome world. 2. He is able to tame, take downe, and trample in the mire, the inſolency and pride of the moſt raging perſecutors, Verſ. 5. And to raiſe His, though never ſo low and languiſhing, to ſet them upon a Rocke of ſafety and ſalvation for ever, and to give them the neckes of their enemies to tread upon, Verſe 6. 3. Hee *weighs* and watches over

Inducements to truſt in Jehovah.

the wayes of the *just*, Verse 7. See *Ieremie* 17.7.

Now whereas the Prophet in the first place doth furnish the people of God before-hand with a strong counter-comfort and cordiall against their faintings in the fornace of affliction, we may thence be instructed, that,

Provision to be made against the evill day.

DOCT. *It is an holy wisdome, and happy thing, to treasure up comfortable provision against the Day of calamity.*

It is good counsell, and a blessed course, to store up comfort against the evill Day.

He that gathereth in Summer, (saith *Salomon*) *is a sonne of understanding: But he that sleepeth in Harvest, is a sonne of confusion*, *Prov.* 10.5. If not by an immediate sense, yet by a warrantable analogy and good consequent this Place will beare this Paraphrase.

Mischiefe of security in quietnesse.

That man which now in this faire and seasonable Sun-shine of his gracious visitation is lull'd asleepe with the Syren-songs of these sensuall times upon the lap of pleasure; swims downe the temporizing torrent of these last and lewdest dayes with full saile of prosperity and ease, against the secret wasts and counter-blasts (as it were) of a reclaiming conscience, as thousands doe, to their utter undoing for ever; mis-pends his golden time, and many goodly opportunities of gathering spirituall *Manna*, in grasping gold, gathering wealth, growing great, greatning his posterity, clasping about the arme of flesh, satisfying the appetite, and serving himselfe: In a word, he that while it is called *To day*, turnes not on Gods side, and by forwardnesse

neſſe and fruitfulneſſe in his bleſſed wayes, treaſures up comfort and grace againſt his ending houre, ſhall moſt certainly upon his bed of death, and illumination of conſcience, find nothing but horrible confuſion and feare, extreameſt horrour and inſupportable heavineſſe of heart: his ſoule muſt preſently downe into the kingdome of darkneſſe, and bottome of the burning lake, there to lie everlaſtingly in tempeſtuous and fiery torments, the ſting and ſtrength whereof doth not onely ſurpaſſe the pens and tongues of Men and Angels, but the very conceipt of thoſe that ſuffer them, which if a man knew, he would not indure one houre for all the pleaſures of ten thouſand worlds: His body (the pleaſing and pampering whereof hath plunged him into ſuch a ſea of calamity and woe) muſt deſcend into the houſe of death, an habitation of blaeknеſſe and cruelty: lie downe in a bed of *duſt* and rottenneſſe *covered with wormes*, guarded and kept full ſure by the Prince and powers of darkeneſſe *unto the judgement of the great Day*: and then the whole man muſt become the wofull object of the extremity and everlaſtingneſſe of that fierceſt and unquenchable wrath, which (like infinite rivers of brimſtone) will feed upon his ſoule and fleſh, without remedie, eaſe, or end.

But that happy man, which in the ſhort ſummers day of his miſerable and mortall life, gathers grace with an holy greedineſſe, plies the noble trade of Chriſtianity with reſolution and undauntednеſſe of ſpirit, againſt the boiſterous current and *Benefits of getting grace before hand.*

corruptions of the times; grows in godlineſſe, GODS favour, and fruits of good life; purchaſes and preſerves (though with the loſſe of all earthly delights) peace of conſcience, one of the richeſt treaſures and tareſt jewels that ever illightned and made lightſome the heart of man in this world: I ſay that man, though never ſo contemptible in the eyes of the worldly-wiſe, though never ſo ſcornfully trod upon and overflowne by the tyranny and ſwelling pride of thoſe ambitious ſelf-flattering Gyants, who, like mighty winds, when they have bluſtered a while, breathe out into naught, ſhall moſt certainly upon his dying-bed meet with a glorious troupe of bleſſed Angels; ready and rejoycing to guard and conduct his departing Soule into his *Maſters joy*. His body ſhall be preſerved in the grave by the all-powerfull providence, as in a Cabinet of reſt and ſweeteſt ſleepe, perfumed by the buriall of our bleſſed SAVIOVR, untill the *glorious appearing of the great* GOD. And then, after their joyfulleſt re-union, they ſhall both be filled, and ſhine thorow all eternity, with ſuch glory and bliſſe, which in ſweeteneſſe and excellency doth infinitely exceed the poſſibility of all humane or Angelicall *conceipt.

Thus you ſee in ſhort, what a deale of confuſion that miſerable man heapes up for his precious Soule againſt the Day of wrath, which ſpends

*Quæ lingua, vel quis intellectus capere ſufficit illa ſupernæ civitatis quanta ſint gaudia; Angelorum choris intereſſe, cum beatiſſimis ſpiritibus gloriæ conditoris aſſiſtere, præſentem DEI vultum cernere, incircumſcriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuæ munere lætari, &c. *Gregor. Hom. 37. in Evang.*

the

the ſpan of his tranſitory life after the waies of his owne heart: and how truly he is a ſonne of underſtanding, who in the few and evill daies of ſhort abode upon earth, treaſures up grace and ſpirituall riches againſt the dreadfull winter night of death.

For I would have you underſtand, that by *comfortable proviſion*] I meane not, *What proviſion is fruitleſſe.*

Lands, livings, or large poſſeſſions; I meane not wealth or riches: Alas! Theſe *will not profit in the day of wrath, Prov.* 11.4. They certainely *make themſelves wings*, and in our greateſt need, will *flie away as an Eagle toward heaven, Prov.* 23.5. 1 *Riches.*

I meane not ſilver or gold: they ſhall not *be able to deliver in the day of the* LORDS *wrath, Zeph.* 1.18. Will he eſteeme thy riches? no not gold, nor all the forces of ſtrength, *Iob.* 36.19.

I meane not top of honour, or height of Place: this (without religion) ſerves onely to make the downfall more deſperate and remarkable. They are rais'd on high (ſaith the very Poet) that their ruine may be more irrecoverable. But what do I meddle with the Poet? the Prophet is plaine and peremptory againſt the pride of ambition: *Thy terribleneſſe hath deceived thee, and the pride of thine heart: O thou that dwelleſt in the clefts of the rocke, that houldeſt the height of the hill: Though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord, Ier.* 49.16. 2 *Honours.*

I meane not the arme of fleſh, or Princely favours. Aſſuredly, that man which gratifies great Ones to the wounding of his conſcience by the 3 *Favours of men.*

formall slavery of baseneſſe and inſinuation, or any ill offices of ambitious ſervitude in feates of irreligious policy, injuſtice, cruelty, turning Turk and traitor to thoſe that truſted him, &c. ſhall at laſt receive no other recompence of ſuch abhorred villany, when divine vengeance begins to take him in hand, than that which juſtly fell upon *Iudas* (in the extremity of his anguiſh and ſorrow) from the *chiefe Prieſts and Elders*, *Matth.* 27. 4. If ever great men, or earthly Potentates did take their flattering ſlaves out of the hands of GOD at that higheſt Tribunall, or were able to free a guilty ſoule from eternall flames, it were ſomething to grow rich, and riſe by vile accommodations, and ſerving their turne in the meane time. But ſuch a man ſhall certainely (in the day of his laſt and greateſt need) bee caſt with horrible confuſion of ſpirit, and incurable griefe of heart, upon *Wolſies* rufull complaint, and cry out when it is too late: *Had I beene as carefull to ſerve the* GOD *of heaven, as my great Maſter on earth; he had never left mee in my gray haires.* Favours of greatneſſe may follow a man in faire weather, and ſhine upon his face with goodly hopes and expectation of great things; but in ſhipwracks even of worldly things, where all ſinkes, but the ſorrow to ſave them; or eſpecially upon the very firſt tempeſt of ſpirituall diſtreſſe, they ſteere away before the Sea and Wind, leaving him to ſink or ſwim; without all poſſibility of helpe or reſcue, even to the rage of a wounded conſcience, and gulfe (many times) of that deſperate madneſſe, which the Prophet deſcribes

scribes, *Isa.8:21,22, He shall fret himselfe, and curse his King and his* GOD, *and looke upward. And he shall looke unto the earth: and behold trouble and darknesse, dimnesse of anguish, and he shall be driven to darknesse.*

By *comfortable Provision* therefore, I mean treasures of a more high, lasting, and noble nature: The blessings of a better life, comforts of godlinesse, graces of salvation, favour and acceptation with the highest Majesty, &c. They are the riches of heaven onely which we should so hoard up, and will ever hold out in the times of trouble, and Day of the LORD's wrath. Amongst which, a sound faith, and a cleare conscience are the most peerelesse and unvaluable jewels; able by their native püissance, and infused vigour, to pull the very heart (as it were) out of Hell, and with confidence and conquest to looke even Death and the Divell in the face. There is no darkenesse so desolate, no crosse so cutting, but the splendor of these is able to illighten, their sweetnesse to mollifie.

What provision is most comfortable.

So that the blessed counsell of CHRIST, *Mat.6.19,20.* doth concurre with, and confirme this Point: *Lay not up for your selves treasures upon earth, where moth and rust doth corrupt; and where theeves breake thorow and steale. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeves do not breake thorow, nor steale.*

Mat.6.19,20. expounded.

By *moth* and *rust* those two greedy and great devourers of gay clothes, and glistering treasures,

two

The vanity of all worldly things.

two capitall vanities upon which worldlings dote, and two greateſt inchaunters of mortall men, are inſinuated and ſignified unto us all thoſe iron teeth, and devouring inſtruments of mortality, by which corruption eates into the heart of all earthly glory, waſtes inſenſibly the bowels of the greateſt bravery, and ever at length conſumes into duſt the ſtrongeſt ſinewes of the moſt Imperiall Soveraignty under the Sun. The LORD of Heaven hath put a fraile and mortall nature, a weake and dying diſpoſition into all worldly things. They ſpring and flouriſh, and die. Even the greateſt and goodlieſt Politique Bodies that ever the earth bore, though animated with the ſearching ſpirit of profoundeſt Policy; ſtrengthened with the reſolution and valour of the moſt conquering commanders; ſighted with Eagle eyes of largeſt depth, fore-ſights and comprehenſions of State, crowned with never ſo many warlicke proſperities, triumphs, and victorious atchievements, yet (like the naturall Body of a man) they had (as it were) their Infancy, youthfull ſtrength, mans ſtate, old age, and at laſt, their grave. We may ſee (*Dan.*2.35.) the glory and power of the mightieſt Monarchies that ever the Sun ſaw, ſhadowed by *Nebuchadnezzars* great Image, ſink into the duſt, and become like *the chaffe of the Summers threſhing floores*, upon a windy day.

Repentè quidem alta ſeculi corruunt, pulchra tranſeunt. Nam cum ſtare in his floribus ſuis mundus cernitur, repentinâ fortunâ turbatur: aut feſtinâ, & omnia deturbante morte concluditur. Vana ergò ſunt gaudia ſeculi, quæ quaſi manentia blandiuntur: ſed amatores ſuos, citò tranſeundo decipiunt. *Greg. in* 1. *Reg Cap.* 11.

Unto all Dominions GOD *hath ſet their periods: who, though he hath given to man the knowledge of thoſe wayes by which kingdomes riſe and fall; yet hath left him ſubject unto the affections which draw on theſe fatall changes in their times appointed,* Sr. Walter Rawleigh. P. 1. Lib. 5. Cap. 3. Sect. 15.

Heare

Heare a wise and noble writer speaking to this purpose, though for another purpose: *Who hath not observed, what labour, what practice, perill, bloud-shed, and cruelty, the Kings and Princes of the world have undergone, exercised, taken on them, and committed; to make themselves and their issues Masters of the world? And yet hath* Babylon, Persia, Egypt, Syria, Macedon, Carthage, Rome, *and the rest, no fruit, flower, grasse or leafe, springing upon the face of the earth, of those seeds: No, their very roots and ruines do hardly remaine. All that the hand of man can make, is either over-turned by the hand of man; or at length by standing and continuing consumed.* What trust then or true comfort in the arme of flesh, humane greatnesse, or earthly treasures? What strength or stay in such broken staves of reed? In the time of need, the Worme of vanity will wast and wither them all, like *Ionahs gourd*; and leave our naked soules to the open rage of wind and weather; to the scourges and Scorpions of guiltinesse and feare. It transcends the Sphere of their activity, as they say, and passeth their power to satisfie an immortall soule, to comfort thorow the length of eternity; either to corrupt or conquer any spirituall adversaries. For couldst thou purchase unto thy selfe a Monopoly of all the wealth in the world; wert thou able to empty the Westerne parts of gold; and the East of all her spices and precious things; shouldest thou inclose the whole face of the earth from one end of heaven to another, and fill this wide worlds circumference with golden heapes and hoards of pearle: diddest thou in the meane

S^r Walter Rawleigh.

The ruine of the goodliest Peeces of the world fore-shewes the dissolution of the whole.

meane time sit at the sterne, and hold the reines in thine hand of all earthly kingdomes, nay, *exalt thy selfe as the Eagle, and set thy nest among the stars*; nay, like the *sun of the morning* advance *thy Throne* even *above the starres of* GOD; yet all these, and whatsoever else thou canst imagine, to make thy worldly happinesse compleat and matchlesse, would not be worth a button unto thee upon thy bed of death, nor do thee a halfe-penny-worth of good in the horrour of that dreadfull time. Where did that man dwell, or of what cloth was his coat made, that was ever comforted by his goods, greatnesse, or great men, in that last and soreſt conflict? In his wrastlings with the accusations of conscience, terrors of death, and oppositions of hell? No, no: It is matter of a more heavenly metall, treasures of an higher temper, riches of a nobler nature, that must hold out and helpe in the distresses of soule, in the anguish of conscience, in the houre of death, against the stings of sinne, wrath of GOD, and last Tribunall. Do you think that ever any glorified soule did gaze with delight upon the wedge of gold, that tramples under foot the Sun, and lookes All-mighty GOD in the face? No, no: It is the society of holy Angels, and blessed Saints, the sweet communion with its deareſt Spouse, that unapproachable light which crownes GODS sacred Throne, the beauty and brightnesse of that most glorious Place, the shining Body of the SONNE of GOD, the beatificall fruition of the Deity it selfe, the depth of Eternity, and the like everlasting Fountaines of spirituall

No worldly thing brings good to the soule.

What satisfieth the soule.

raviſhment

raviſhment and joy, which onely can feed and fill the reſtleſſe and infinite appetite of that immortall Thing with fullneſſe of contentment, and freſh pleaſures, world without end.

The mind to be raiſed from things below to things above.

Thrice bleſſed and ſweet then is the advice of our Lord and Maſter JESVS CHRIST, who would have us to turne the eye of our delight, and eagerneſſe of affection, from the fading gloſſe and painted glory of earthly treaſures; wherein naturally the worme of corruption and vanity ever breeds, and many times the worme of an evill conſcience attends; the one of which eats out their heart when wee expect an harveſt; The other ſeizes upon the Soule in the time of ſorrow, and ſinks it into the loweſt hell: And as Men of GOD, and Sonnes of Wiſdome, to mount our thoughts, and raiſe our ſpirits, and bend our affections to *things above*; which are as farre from diminution and decay, as the Soule from death; and can bee no more corrupted or ſhaken, than the Seat and Omnipotency of GOD ſurpriſed. For, beſides that, they infinitely ſurpaſſe in eminency of worth and ſweetneſſe of pleaſure, the comprehenſion of the largeſt heart, and expreſſion of any Angels tongue; they alſo out-laſt the dayes of heaven, and run parallell with the life of GOD, and line of Eternity. As we ſee the Fountaine of all materiall light to powre out his beames, and ſhining abundantly every day upon the world without wearineſſe, emptineſſe, or end; ſo, and incomparably more doth joy and peace, glory and bliſſe, ſpring and plentifully flow every moment with freſh ſtreames.

Difference betwixt things below & above

ſtreames from the face of the *Father of Lights* upon all His holy ones in heaven, and that everlaſtingly. O bleſſed then ſhall we be upon our beds of death, if (following the counſell of our deareſt LORD, who ſhed the moſt precious and warmeſt bloud in His heart to bring our ſoules out of hell) wee treaſure up now in the meane time, heavenly hoards which will ever happily hold out, a ſtock of grace, which never ſhrinks in the wetting, but abides the triall of the Spirit, and touch-ſtone of the Word in all times of danger, and Day of the LORD: even that accurate, circumſpect, and preciſe walking, preſſed upon us by the Apoſtle, *Eph.* 5.15. Though peſtilently perſecuted and plagued by the enemies of GOD in all ages: And that purity which Saint *Iohn* makes a property of every true-hearted Profeſſour, 1 *Iohn* 3.3. So much oppoſed and bitterly oppreſt by the world; and yet without which none of us ſhall ever ſee the face of GOD with comfort. If while it is called *To Day*, we make our peace with His heavenly Highneſſe, by an humble continued exerciſe of repentance: by ſtanding valiantly on His ſide; by holding an holy acquaintance at His mercifull Throne with a mighty importunity of prayer, and godly converſation above; by ever offering up unto Him in the armes of our Faith (when he is angry) the bleeding Body of His owne crucified Sonne, never giving Him over, or any reſt, untill He be pleaſed to regiſter and enroll the remiſſion of our ſinnes in the Booke of Life, with the bloudy lines of CHRISTS Soule-ſaving ſufferings, and golden characters

Heavenly treaſure.

characters of His owne eternall love. If now, before we appeare at the dreadfull Tribunall of the ever-living GOD, (and little know we whose turne is next) we make our friends in the Court of Heaven: the *blessed Angels*, in procuring their joy and love, by a visible constancy in the fruits, teares, and truth of a sound conversion. The *Spirit of comfort* by a ready and reverent entertainment of His holy *Motions* and inspirations of grace: the *Sonne and Heire* of the King of glory, the Foundation and Fountaine of all our Blisse, in this world and the world to come: from whose meritorious bloud-shed and blessed mediation arise all those flouds of mercy and favour, which refresh our soules in this vale of teares; and also those unknown bottomlesse seas of pleasure, peace and all unspeakable delights, which will superabound and overflow with new and fresh sweetnesse for ever and ever in the Paradise of GOD. Blessed are they, that ever they were borne, who have already got him their Advocate at the right hand of His Father. For, besides many other glorious priviledges thereby, in all their exigents and extremities, they may be ever welcome to the *Seat of mercy*, and be sure to speed. If a man had a suit unto the King, it were a comfortable and happy thing to find a friend in Court. But if the Kings speciall and choisest Favourite; nay, His owne only Son were his Intercessour; how confident would he be to prevaile and prosper, to conquer his opposites and crowne his desires? Why then should any poore Christian be discomforted and

The benefit of having CHRIST *our Advocate.*

and cast downe: nay, why should he not be extraordinarily raised and ravished in spirit with much joyfull hope, and sweet assurance, when he throwes himselfe downe at the Throne of grace; sith the deerest Sonne of the eternall GOD, the Heire of heaven and earth, the Mediator of the great Covenant of endlesse salvation is his Advocate at the hand of His Almighty Father in the most high and glorious Court of Heaven? Wherefore when an humbled soule, and trembling spirit is sore troubled, and almost turned backe from his purpose of prayer, and prostration at the foot of heavenly Majesty, by entertaining before-hand a feeling apprehension of his owne abhorred vilenesse, and the holy purity of GODS all-seeing and searching eye, *which cannot looke on iniquity*; let this consideration comfort and breed confidence, that JESVS CHRIST the *Sonne of* GODS *love* doth sollicite and tender the suit, who out of His owne sense and sympathy of such like troubles and temptations, doth deale for us with a true, a naturall, and a sensible touch of compassionateneſse and mercy. Shall that blessed Saviour of ours call and cry for a pardon to His Father, for those which put Him to Death; who were so farre from seeking unto Him, that they sought and suck'd His bloud; and shall He shut His eares against the groanes of thy grieved spirit, and heavy sighs of thy bleeding soule, who values one drop of His bloud at an higher price, than the worth of many worlds? It cannot be.

Heb.4.15.
Luke 23.34.

Thus that saying of *Salomon*, and this counsell

of

of CHRIST makes good the truth of the Point, which may further appeare by these Reasons.

1. Taking this counsell betime, and hoarding up heavenly things in this harvest time of grace, mightily helps to asswage the smart, mollifie the bitternesse, and illighten the darknesse of the evill Day. It is soveraigne, and serves to take the venime, sting and teeth out of any crosse, calamity, or distresse: and so preserves the heart from that raging hopelesse sorrow, which, like a devouring *Harpie*, dries up, dissolves, and destroyes the bloud, spirits, and life of all those who are destitute of such a divine Antidote. What vast difference may wee discerne betweene *Iob* and *Iudas*; *David* and *Achitophel, in the dayes of evill?* The two men of GOD being formerly enriched with his favour and familiarity, so behaved themselves, the one in the ship-wracke of his worldly happinesse, the other in the hazard of his Kingdome, as though they had not beene troubled at all: *The* LORD *gave, and the* LORD *hath taken away*, saith *Iob*, when all was gone, *blessed be the name of the* LORD. *If I shall find favour in the eyes of the* LORD, saith *David, He will bring mee againe, and shew me both it, and His habitation. But if Hee thus say, I have no delight in thee: behold, here am I, let Him doe to mee, as seemeth good unto Him.* But the spirits of the other two false and rotten-hearted fellowes in the time of trouble were so overtaken, nay, over-whelmed with griefe, that they both hanged themselves.

Reasons for hoarding up spirituall provision.

1. It allaies the evill of afflictions.

Job. 1.

2. Sam. 15. 25. 26.

2. This holy providence before hand may

2. It prevents desp aire.

happily prevent a great deale of restlesse impatiency, reprobate feares, forlorne distractions of spirit, hying to the caves, crying to the mountaines, bootlesse relying upon the arme of flesh; *Cursing their King and their* GOD, *and looking upward*, roaring out with hideous groanes; *Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burning? &c.* All which desperate terrours and tumultuations of conscience are wont to surprize and seize upon unholy and unprepared hearts, especially when GODS hand is finally and implacably upon them.

Isa. 33. 18.

3. *It graceth our profession.*

3. And wee shall heereby excellently honour and advance the glory of Profession; when it shall appeare to the world, and even the contrary-minded are enforced to confesse; that there is a secret heavenly vigour, undauntednesse of spirit, and nobleness of courage which mightily upholds the hearts of holy men in those times of confusion and feare, when theirs melt away within them like water, and *be as the heart of a woman in her pangs.* Worldlings wonder and gnash the teeth heereat: When they see, as *Chrysostome* truly tels us, the Christian to differ from them in this; that he beares all crosses couragiously; and with the wings (as it were) of faith, out-fores the height of all humane miseries. He is like a Rocke, incorporated into JESVS CHRIST, the *Rocke of eternity*, still erect, inexpugnable, unshaken, though most furiously assaulted with the tempestuous waves of any worldly woe, or concurrent rage of all infernall powers. But all the imaginary

man-

man-hood of graceleſſe men doth ever in the day of diſtreſſe either vaniſh into nothing, or diſſolve into deſpaire.

4. Expreſſion of ſpirituall ſtrength in the time of trouble from former heavenly ſtore, is a notable meanes to move others to enter into the ſame good way, and grow greedy after grace; to draw and allure them, to the entertainement and exerciſe of thoſe ordinances, and that *One neceſſary thing*, which onely can make them bold and unmoveable like *Mount Zion* in the day of adverſity. I have knowne ſome, the firſt occaſion of whoſe converſion, was, the obſervation of their ſtoutneſſe and patience under oppreſſions and wrongs, whom they have purpoſely perſecuted with extremeſt malice and hate. So bleſſed many times is the brave, reſolute, and undaunted behaviour of GODS people in the time of triall, and amidſt their foreſt ſufferings, that it breeds in the hearts of beholders, thoughts even of admiration and love, nay a deſire of imitation, and turning on the other ſide. When they repreſent to the eye of the world their ability to paſſe thorow the raging flames of fiery tongues untouched, to poſſeſſe their ſoules in peace amidſt ſcorpions, thornes, and rebels, to paſſe by baſeſt indignities from baſeſt men without wound or paſſion, to hold up their heads above water in the moſt boiſterous tempeſts, and deepeſt ſeas of danger, to triumph over all adverſary power in the evill day; I ſay, by GODS bleſſing, this may make many come in and glorifie GOD, marvelling and enquiring,

4. Is an incouragement to others.

whence such invincible fortitude, and braveness of spirit should spring; concluding with *Nabuchadnezzar:* Surely, *The servants of the most high* GOD. And so at length their affections may be so set on edge after the excellencie and amiableness of JESVS CHRIST, who being *The mighty* GOD, and *The Lyon of the Tribe of Iudah,* doth alone inspire all His with such a Lion-like courage; that they may seriously and savingly seek His face and favour; saying with those, *Cant. 5. 9. What is thy Beloved more than another Beloved, O thou fairest among women? ----That wee may seeke Him with thee.* When they behold such a deale of Majesty and mirth to shine in his face whom they make the marke of all their spitefull rage and revenge; their teeth with which they could have torne him in peeces, may water; and they industriously desire to know, what that is, which makes such a man so merry in all estates.

The folly of them that take no thought for the day of reckoning.

Vses. 1. This may serve to awaken and reprove all those secure and careless companions, who, if they may enjoy present contentment, and partake in the meane time of the prosperity and pleasures of the times, wherein they tumble themselves with insolency, luxury, and ease; take no thought, make no provision at all against a day of reckoning, provide no food against a foule day, treasure up no comfort against the LORDS comming, prepare no armour or aid for that last and dreadfull conflict upon their beds of death. Alas poore soules! Did they know and feelingly apprehend what a deale of horrour, astonishment

and

and anguish dogs them continually at the heeles, ready and eager after a few daies of filthy and fugitive pleasures, to seize upon them like travaile upon a woman with child, suddenly, unavoidably, and in greatest extremity, and that so intollerable, that they shall never be able either to decline or endure, the very weakest biting of the never-dying worme, or the least sparkle of those everlasting flames; they would thinke all the daies of their life few enow to gather spirituall strength against that fearefull houre. Nay, some are such cruell caitifs and *Cannibals* to their owne soules, and so accursedly blinded by the Prince of darkenesse, that instead of comfortable provision, they heape up wrath against the day of wrath; instead of grace, GODS favour and a good conscience, peace, joy, and refreshing *from the presence of the* LORD, they lay up scourges, and Scorpions for their naked soules and guilty consciences against the time and terrour of the LORDS visitation. For, let them be most assured; all their lies, oathes, rotten and railing speeches; all their covetous, lustfull, ambitious and malicious thoughts; all their swaggering and furious combinations against GODS people, sensuall revellings, joviall meetings; &c. withall, *When their feare commeth as desolation, and their destruction commeth as a whirlewind*, like so many envenimed stings, run into their sinfull soules, and pierce them thorow with everlasting sorrow. Alas! What will the sonnes and daughters of pleasure do then? And all those spirituall beggers and bankerupts who have greedily

Heapers of wrath against the day of wrath.

hunted, all their life long after these mortall things of this life, as if their soules had beene therein immortall; and utterly neglected those things which are immortall, as if their selves after the world had beene but mortall? What doe you think will be their thoughts upon the very first approach of the Port of death, to which in the meane time all winds drive them? Full sad, and heavie thoughts (LORD thou knowest) then at leisure enough to reflect severely upon their former folly, though formerly beaten from them by their health and outward happinesse, and will pay them to the uttermost for all the pleasing passages of their life past. O then they shall lie upon their last beds like *Wild Buls in a net, full of the fury of the* LORD; And *in the morning they shall say, would* GOD *it were even, and at even they shall say, would* GOD *it were morning, for the feare of their heart wherewith they shall feare, and for the sight of their eyes, which they shall see.* Then (though too late) will they lamentably cry out and complaine: *What hath pride profited us? Or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a Poste that hasteth by. And as a ship that passeth over the waves of the water, and when it is gone by, the trace thereof cannot be found: neither the path-way of the keele in the waves. Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the stroke of her wings and parted with the violent noise, and motion of them, is passed thorow, and therein afterwards no signe where she went is*

The terrors of such as are not prepared for their account.

Deu. 28. 67.

is to bee found. Or like as when an arrow is shot at a marke, it parteth the aire, which immediately commeth together againe; so that a man cannot know where it went thorow: Even so we in like manner assoone as wee were borne, began to draw to our end, and had no signe of vertue to shew: but we consumed in our owne wickednesse. For the hope of the ungodly is like dust, that is blowne away with the wind, like a thin froth that is driven away with the storme: like as the smoake which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. If a Minister who labours industriously all his life long, to worke upon such as sit under him every Sabbath; Of which some all the while preferre some base lust before the LORD JESVS: others will not out of their formality to the forwardnesse of the Saints, do what hee can, or presse he them never so punctually and upon purpose; I say, if it were possible, that he might talke with any of them, some two houres after they had beene in hell: Oh! How should hee find the case altered with them? How would they then roare, because they had dis-regarded his Ministery? What would they not give to have a grant from GOD, to try them in hearing but one Sermon more? How would they teare their haire, gnash the teeth, and bite their nailes, that they had not listened more seriously, and taken more sensibly to heart those many heavenly instructions, spirituall discoveries, secret (but well understood) intimations, that their state to GOD-ward was starke naught, by which hee sought with much earnestnesse and

The issue of such as regard not their faithfull Minister.

zeale, even to the wasting of his bloud and life, to save the bloud of their soules? And yet for all this you will not be warned in time, *charme the charmers never so wisely*: But some of you sit here before us from day to day, as senslesse of those things which most deeply and dearely concerne the eternall ruine, or welfare of your precious soules, as the seates upon which you sit, the pillars you leane unto; nay, the dead bodies you tread upon: others looking towards heaven a farre off and professing a little, *sit before us* as though they were right and truly religious; *and they heare our words, but they will not doe them: For with their mouth they shew much love, but their heart goeth after their covetousnesse. And loe, wee are unto them, as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: For they heare our words, but they do them not.* They are friends to the better side, may go farre, and even suffer sometimes in good causes, &c. But let us once touch them in point of commodity, about their inclosures, immoderate plungings into worldly affaires, detaining Church-dues, usury, and other dishoneſt gaine, and base niggardise; If out of griefe of heart for their shaming Religion, exposing the Gospell of JESUS CHRIST to blasphemy, and hardening others against Profession, wee meddle with their fashions, their pride, their worldly-mindednesse, and conforming to the world almost in every thing, save onely some religious formes; If wee presse them more particularly upon danger of damnation to more holy strictnesse, precisenesse and

Despisers of their ministers described.

Ezek. 33. 31, 32.

and zeale, knowing too well, by long obſervation and acquaintance, that they never yet paſſed the perfections of formall Profeſſours, and fooliſh Virgins: Alas! Wee then find by too much wofull experience; if they politickly bite it not in, that this faithfull dealing doth marvelouſly diſcontent them, and theſe *precious Balmes* do breake their heads with a witneſſe, and make the bloud runne about their eares; whereupon they are wont to fall upon us more foule, (ſuch true Phariſes are they) than would either the drunkard or good-fellow, the Publicans and harlots do in ſuch caſes: they preſently ſwelling with much paſſionate heat, proud indignation, diſdaine and impatiency to be reform'd, have recourſe to ſuch weake and carnall cavils, contradictions, exceptions, excuſes, and raving; that in nothing more doe they diſcover to every judicious man of GOD, or any who doth not flatter them, or whom they doe not blinde with their entertainements and bounty, or delude with painted pretences, and art of ſeeming, their formality, and falſe heartedneſſe. *And yet*, as they are characteriz'd, *Iſa.* 57. 2. *They ſeeke the* LORD *daily, and delight to know his wayes, as a nation that did righteouſneſſe, and forſooke not the ordinance of their* GOD: *they aske of Him the ordinances of juſtice: they take delight in approaching to* GOD: They may have divine Ordinances on foote in their families, entertaine GODS people at their Tables, *faſt* and *afflict their ſoules* upon daies of humiliation, as appeares in the fore-cited Chapter Verſe 3. *Heare the word gladly*, with *Herod*; and with

Formall Profeſſors.

with much respect and acceptation *observe* the messenger, &c. But they will not stirre an inch further from the World, or nearer to God, say what he will, let him preach out his heart, as they say. They will not abate one jot of their over-eager pursuit after the things of this life, or wagge one foot out of the unzealous plodding course of formall Christianity; no, not for the Sermons, perhaps of twenty yeares, and that from him who hath all the while laboured faithfully so farr to illighten them, as that they might not depart this life with hope of heaven; and then with the *fooliſh Virgins*, fall (utterly againſt all expectation, both of themselves and others) into the bottomlesse pit of hell. *O quàm multi cum hac ſpe ad æternos labores, & bella deſcendunt!* How many (saith one) goe to hell with a vaine hope of heaven; whose chiefest cause of damnation is their false perswasion, and groundlesse presumption of salvation! Well, be it either the one, or the other; the besotted sensualist, or selfe-deluding formalist, could wee speake with them upon their beds of death (their consciences awaked) or the day after they were damned in hell; wee should find them then, though in the meane time they suffer many sowre apprehensions to arise in their hearts against us, in a much altered tune and temper. Then would they with much amazednesse and terrible feare, yell out those now too late hideous complaints: *Wee fooles counted his life madneſſe, &c, wee wearied our ſelves in the way of wickedneſſe and deſtruction, &c. What hath pride profited us, &c.* Then would they curse all dawbers

dawbers, and justifie all downe-right dealers: contempt of whose counsell, would now cut in peeces their very heart-strings with restlesse anguish and horrour, and mightily strengthen the never-dying worme; whereby the enraged soule will thrust its owne hands, as it were into its owne bowells, and teare open the very fountaine of life and sense to feed upon it selfe. For, the worme of conscience (say Divines) is onely a continuall remorse and furious reflexion of the soule upon its owne wilfull folly, and thereby the wofull misery it hath brought upon it selfe. *See Basil. Tom. 1. pag. 469.* *What is the worme of conscience.*

2. This may serve to stirre up all the sonnes and daughters of wisdome to hoard up with all holy greedinesse, instead of earthly pelfe, transitory toyes and shining clay, the rich and lasting treasures of divine wealth and immortall graces. For, these heavenly jewels purchased with CHRISTS bloud, and planted in the heart by the omnipotent hand of the HOLY GHOST, will shine comfortably upon our soules with beames of blessednesse and peace, amid all the miseries and confusions, the darknesse and most desperate dangers of this present life: nay, in the very *valley of the shadow of death*, their splendour and spirituall glory will not onely dissolve, and dispell all mists of horrour which can possibly arise from the apprehension of hell, the grave, those last dreadfull pangs, or any other terrible thing; but also illighten, conduct and carie us triumphantly thorow the abhorred confines of the *King of feare* upon the wings of joy, and in the armes of Angels, to *unapproachable light*, unknowne *The benefit of heavenly treasure.*

unknowne pleasures, and endlesse blisse. It may bee, as yet, thou standest upright without any *changes*, unstir'd in thy state by any adverse storme, supposing thy *mountaine so strong*, that thou *shalt never bee moved*. Thus long perhaps the *Almighty hath beene with thee: His candle hath shined upon thy head*, and His patient providence rested with all favour and successe upon thy *Tabernacle*; so that hitherto thou hast seene no dayes of sorrow; but even *washed thy steps with butter, and the rocke hath powred thee out rivers of oyle*, &c. Yet for all this, the day may come, before thou die, that thou mayest be stript of all, and become as poore as *Iob*, as they say, by fire, robbery, suretiship, ship-wracke, the destroying sword, desolations of war, or by the hand of GOD in some other kind; Even, *A day, an houre, a moment* (saith one) *is enough to over-turne the things that seemed to have beene founded and rooted in adamant*: Labour therefore industriously before-hand so to furnish and fortifie thine heart with patience, nobleness of spirit, Christian fortitude, the mightinesse of *Iobs* faith, *Cap.* 13. 15. And his man fold integrities, *Cap.* 31. That if such an evill day should come upon thee (and who can looke for exemption when he lookes upon *Iobs* affliction) thou maist with an unrepining submission to GODS good providence and pleasure, take up his sweetest resolution and repose: *Naked came I out of my mothers wombe, and naked shall I returne thither: the* LORD *gave, and the* LORD *hath taken away, blessed bee the name of the* LORD. Though, as yet, by a miracle of rarest

Changes to bee expected.

Dies, hora, momentum, ever-tendis dominationibus sufficit, quæ adamantinis credebantur radicibus esse fundatæ. *Casaub.*

Job. 2. 11.

rareſt mercy, calmeneſſe and ſerenity reſt upon the firmament of our ſtate; yet who knowes how ſoone, eſpecially, ſith many of GODS deareſt ſervants beyond the ſeas have lyen ſo long in teares and bloud, ſome diſmall cloud and tempeſtuous ſtorme may ariſe out of the helliſh foggs of our many hainous ſinnes and crying abominations, and breake out upon us, and that with greater terrour, and farre more horribly, by reaſon of the unexpectedneſſe and our preſent deſperate ſecurity: Though the Sun of the Goſpell, and glory of a matchleſſe Miniſtry ſhine yet full faire among us in the Meridian of our peace and proſperous daies, yet little know wee, how ſoone and ſuddenly it may decline and ſet in a ſea of confuſion, calamity and woe: And therefore hoard up greedily in the meane time, and while the Sun ſhines, a rich treaſury of ſaving knowledge, grace and good life; that if need require, thou mayſt then reſolutely reply with bleſſed *Paul* againſt all contradictions and temptations to the contrary: *I am ready not to be bound onely, but alſo to die for the name of the* LORD IESVS: Though at this preſent thou doeſt perhaps with much ſweet contentment enjoy thy GOD comfortably, and His pleaſed face; many heavenly dewes of ſpirituall joy, glorious refreſhings, and aboundance of ſpirituall delights fall upon thy ſoule from the Throne of mercy every time thou commeſt neare Him; Thou canſt ſay unto thy Deareſt out of thy preſent feeling, *I am my Beloveds, and my Beloved is mine*, and in ſome good meaſure keepe a part with the Saints of old, in

Acts 21.13.

Can. 6.13.

in such victorious and triumphant Songs as these:
Iob. 19 23,24, 25. *Oh that my words were now written, Oh that they were printed in a booke! That they were graven with an iron pen and lead in the rock for ever.* Psal. 46. 2,3. *For, I know that my Redeemer liveth, &c. Wee will not feare, though the earth be removed: and though the mountaines bee carried into the middest of the sea: though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof.* Selah. Rom. 8 38. *I am perswaded that neither death nor life, nor Angels, nor principalities nor powers, &c.* Yet for all this that onely wise GOD of thine may hereafter for some cause seeming good to Himselfe, and for thy good, with-draw from thee the light of His countenance, and sense of His love, and leave thee for a time to the darkenesse of thine one spirit, and Satans sorest temptations, &c. Ply therefore in this prosperity of thy soule all blessed meanes; the Ministry, Sacraments, Prayer, Conference, Meditations, humiliation-dayes, holinesse of life, cleerenesse of conscience, watching over thy heart, walking with GOD, sanctified use of afflictions, experimentall observation of GODS dealings with thee from time to time, workes of justice, mercy and truth, &c. Thereby so to quicken, fortifie and steele thy faith, that in the bittrest extremity of thy spirituall distresse, thou maist bee able to say with *Iob, Though He slay me, yet will I trust in Him, Iob.* 13.15. A thousand crosses moe, calamities and troubles may over-take thee before thou takest thy leave of this vale of teares: It will bee thy wisdome therefore now in this calme to provide

Meanes for future comfort to be used.

provide for a ſtorme; treaſure up out of GODS Booke many mollifying medicines and ſoveraigne antidotes againſt all ſlaviſh and vexing forethought of them in the meane time, and their bitterneſſe when they ſhall come upon thee. Thou maiſt be aſſured, if thou bee a ſonne, thy heavenly Father will ever correct thee; 1. [a] *Never before there be need:* and alwayes in 2. [b] *Wiſdome*. 3. [c] *Meaſure*. 4. [d] *Love and tenderneſſe*. 5. *For* [e] *a moment* onely. 6. *To* [f] *try thee*; what droſſe of corruption, and what ſound metall of grace is in thee. 7. To [g] purge out ſinne. 8. To [h] refine thee, and make the vertues of CHRIST in thee more ſhining and illuſtrious. 9. To [i] ſtirre up, quicken and increaſe all ſaving graces in thy ſoule. Of which ſee my Expoſition upon the 26. Chapter of *Iſa.* Amongſt all the reſt, Faith ever becomes moſt famous by afflictions. Witneſſe that cloud of witneſſes, *Heb.* 11. 10. To [k] make thee bleſſed. 11. To [l] ſave thee. 12. And Hee [m] will be ever with thee in trouble. 13. He [n] will deliver thee. 14. Nay, and never was Gold-Smith more curious and preciſe to watch the very firſt ſeaſon, when his gold is thorowly refined and fitted for uſe, that hee may take it out of the fornace; than our gratious GOD [o] waits in ſuch caſes with an holy longing, that Hee may have mercy upon thee and deliver thee. But howſoever, or whatſoever befals thee in this life, thou muſt upon

How and why GOD correcteth his.

[a] 1. Pet. 1. 6.
[b] Heb 12. 9, 10. Iſa. 28. 26, &c.
[c] Iſa. 27. 7, 8. And 28 27, 28. Jerem. 46 28. 1. Cor. 10. 13.
[d] Prov. 3. 12. Hebr. 12. 5, 6. Rev. 3. 19. Iſa. 63. 9. Pſa. 103. 13, 14. Hoſ. 11. 8, 9. Iſa. 40. 11. And 49 13, 14. 15. And 54. 11. Pſal. 56 8.
[e] Pſal. 30 5. & 103. 9. & 125. 3. Iſa 10. 25. And 54. 7, 8. And 57. 16. Ier. 3. 12. Mic. 7. 18.
[f] Deut. 8 2. Pſalme. 66. 10. Proverb. 17. 3. 1. Pet 1 6, 7. Iam. 1. 2.
[g] Iſa. 1. 25. And 44. And 27. 9. Prov. 20. 30. Pſal. 119. 67.
[h] Dan. 11. 35. & 12. 10. Zach. 13. 9. 1. Pet. 1. 6, 7.

[i] Ioh. 15. 2. Rom 5. 3, 4, 5. Iſa. 26. 9. Iam. 1. 2, 3. [k] Iob. 5. 17. Iam. 1. 12. And 5. 11. Pſal. 94. 12. [l] 1. Cor. 11. 32. 2. Cor. 4 17. [m] Iſa 41. 10, 11. And 43. 2. Pſal. 91. 15. [n] Iob. 5. 18. 19. Pſal. 34. 17, 18, 19. And 50. 15. And 91. 15. [o] Iſa 30. 18.

neceſſity

neceſſity ere it be long, lie gaſping for breath upon thy dying bed, and there graple hand to hand with the utmoſt and concurrent rage of all the powers of darkneſſe, and that king of feare attended with his terrours: and therefore let the whole courſe of thy life be a conſcionable preparative to die comfortably: Suppoſe every Day thy laſt, and thereupon ſo behave thy ſelfe both in thy generall and particular calling, as though thou ſhouldeſt be called to an exact account at night for all things done in the fleſh, before that laſt and higheſt Tribunall: In all thy thoughts, words, actions and undertakings in any kind, ſay thus unto thy ſelfe: would I doe thus and thus, if I certenly knew the next houre to be my laſt: In a word, ſo live, that upon good ground thou maiſt bring *Davids* undaunted boldneſſe to thy bed of death: *Though I walke through the valley of the ſhadow of death, I will feare no evill.*

How to prepare againſt death.

Speciall preparatives.

Here, upon this ſeaſonable occaſion, give mee leave to commend and tender unto you ſome ſpeciall preparatives, rules, motives and meanes to furniſh before hand, and to fortifie your ſpirits againſt all future evils, and terrible things that are towards.

1. Preparative. Get Patience.

1. Treaſure up richly and abundantly before hand the precepts, practice and experimentall ſweetneſſe of patience, that moſt uſefull and precious vertue, which may ſerve (when time ſerves) as a ſoveraigne antidote, to abate, and aboliſh the ſting and venime of all croſſes, afflictions, and mortall miſeries; and as a comfortable cordiall to

The benefits of patience.

ſupport

ſupport and hold up thy heart in the bitterneſſe and extremity of the foreſt.

Mighty and miraculous was the worke of this glorious grace in bleſſed *Iob*. By its heavenly and invincible influence upon his humble ſoule, it did not onely utterly extinguiſh (which was a very admirable and extraordinary thing) all that deſperate anguiſh and flaviſh griefe, which ſuch variety and extremity of greateſt miſeries, that ever befell any mortall man, would have naturally bred in the hopeleſſe hearts of impatient worldlings; leaſt of which is many times enough to drive them to deſpaire and ſelfe-deſtruction; but alſo * enabled him with the ſweeteſt calmneſſe of a well-compoſed and unſhaken ſpirit, even to bleſſe the LORD his GOD for taking from him theſe tranſitory things, of which he was the true Proprietary, and which in much undeſerved mercy He had lent unto him ſo long. *The* LORD *gave*, (ſaid he) *and the* LORD *hath taken away, bleſſed be the name of the* LORD. *Iobs patience.*

* Quanta adverſus eum jacula miſſa? Quanta admota tormenta? jactura rei familiaris infligitur: numeroſæ ſobolis orbitas irrogatur: Dives in cenſu Dominus; & in liberis Pater ditior: Nec Dominus repentè, nec Pater eſt. Accedit vulnerum vaſtitas, & tabeſcentes, ac defluentes artus vermium quoq; edax pœna conſumit, *&c.* Nec tamen *Iob* gravibus & denſis conflictationibus frangitur, quo minus inter illas anguſtias & preſſuras ſuas DEI benedictio victrice patientiâ prædicetur. *Cyprian. de bono Patientiæ.*

Nihil in Domo remanſerat, omnia in uno ictu perierunt, quibus opulentus paulò antè videbatur. Subitò mendicus in ſtercore ſedet, à capite uſq; ad pedes vermibus ſcatens. Quid iſtâ miſeriâ miſerius? Quid interiore fœlicitate fœlicius? Perdiderat omnia illa quæ dederat DEVS, ſed habebat Ipſum qui omnia dederat DEVM.---Certè pauper eſt, certè nihil habet. Si nihil remanſit, de quo theſauro iſtæ gemmæ laudis DEI proferuntur?---O virum putrem, & integrum; O fœdum & pulchrum; O vulneratum & ſanum; O in ſtercore ſedentem, & in cœlo regnantem! *Aug. de Temp. Ser.* 105.

With what infinite, implacable indignation, and bloudy rage would *Shemeis* railing have rent *Davids patience.*

in peeces the heart of many a graceleſſe King! And yet *David* by the helpe of this holy vertue, paſſed on along patiently without wound, or paſſion.

Elies patience. That heavy newes which was ſo horrible, that it made both the eares of every one that heard it, tingle, brought by *Samuel* to *Eli* immediately from GOD'S owne mouth, might have made many an earth-worme to have run mad with the very fore-thought of ſo much miſery to come: But good old patient *Eli*, when he had heard it all, ſweetly ejaculates: *It is the* LORD: *Let him doe what ſeemeth him good.* 1.Sam.3.18.

The taking away of two ſonnes at once by a ſudden and violent death, with viſible vengeance from heaven, and in the middeſt of a moſt horrible ſinne, is naturally matter of ſorrow which cannot be expreſt, and extremeſt griefe: yet *Aaron* in ſuch a caſe having learned conformity of his owne will to the divine pleaſure of the onely wiſe GOD; when *Moſes* told him *that the* LORD *would be ſanctified in them that come nigh Him, and before all the people He would bee glorified*; Levit.10.3. He held his peace: *And Aaron held his peace.* So quieting his heart becauſe GOD would have it ſo. See further for this purpoſe, 2.*Sam.*3.15,16. *Iſa.*39.8.&c.

By theſe few precedents you may eaſily perceive what ſingular and ſoveraigne power *patience* hath to pull the ſting, and extract the poyſon out of the moſt grievous calamities and greateſt troubles.

Impatiency worſe then any croſſe. But now on the contrary: Impatiency and unpleaſedneſſe

pleasednesse with GODS providence in sending both good and [a] ill, (yet ever in love, and for our good; *For* [b] *what sonne is he, whom the Father chasteneth not?*) doth more afflict us than all our afflictions. The storme of GODS wrath breakes out sometimes upon the outward state of some greedy fretting mammonist, and he justly smites him for his wicked covetousnesse and dishoneſt gaine, perhaps in the height and hot gleame of his prosperity and thriving, by some sudden visible consumption, or secret wasting curse: He (as such covetous wretches are wont) takes on extremely, farre beyond the rage of the maddest bedlam. Hee stampes and stares (as they say) roares and raves, gnasheth his teeth, teares his haire, bites his nailes, almost like a damned soule, that hath new lost heaven; untill at length the Divell lead him to lay violent hands upon himselfe. Now, are not these selfe-vexing tortures farre more terrible than the taking away of his transitories? Is not the cutting of his owne throat incomparably worse than the crosse? A bird that is intangled amongst lime-twigs, the more she stirres and struggles, the more she is made sure, and doubles her danger: A [c] repining reluctation, and angry striving (as it were) to get out of GODS hands, doth ever envenime and exasperate the wound, and makes us ten times worse, and more miserable, than if we fairely and

[a] *In the equity of an holy and just proportion, wee must expect as well ill as good, at the hands of* GOD. What? (saith *Iob*) shall wee receive good at the hand of GOD, and shall wee not receive evill? Cap. 2. 10.

[b] Magis timere debemus, si aut nullas, aut parvas tribulationes in hoc sæculo patimur: quia si DEVS flagellat omnem filium quem recipit, sine dubio quē non flagellat, non recipit: *Aug. de Temp. Serm.* 105.

[c] Quid indignaris? Querelæ & indignatio nil aliud quàm accessio mali sunt; nihil enim tam exasperat fervorem vulneris, quàm ferendi impatientia. Omnis indignatio in tormentum suum proficit. Sic laqueos fera dum jactat, astringit; sic aves viscum, dum trepidantes excutiunt, plumis omnibus illinunt: nullum tam arctum est jugum, quod non minus lædat ducentem, quàm repugnantem. Unum est levamentum malorum ingentium etiam pati, & necessitatibus suis obsequi. Quid igitur morbo corporis, animi morbum addere juvat, teq; miseriorem facere murmurando, &c.

patiently ſubmitted to his omnipotent and moſt mercifull will. Neither doth want of patience only mightily enrage a croſſe, but it alſo embitters all our comforts. The bare omiſſion of a meere complement in *Mordecai* did not only fill *Hamans* proud heart with many raging diſtempers of hatred, malice, revenge, fooliſh indignation and much furious diſcontentment; but alſo turned all the pleaſure, and kindly reliſh in his courtly pleaſures, riches, honours, offices, extraordinary advancements and royall favours, into gall and worme-wood. *And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King. Haman ſaid moreover, yea Eſther the Queene did let no man come in with the King unto the Banquet that ſhe had prepared, but my ſelfe, and to morrow am I invited unto her alſo with the King. Yet all this availeth me nothing, ſo long as I ſee Mordecai the Iew ſitting at the Kings gate.* Whereas now *David*, a King, as I told you before, by the benefit of this bleſſed grace, did not ſuffer his Princely ſpirit to be un-calmed at all, no not by the traiterous and moſt intollerable reviling of a dead dog, and his baſeſt vaſſall.

Impatiency embitters all comforts.

Heſter. 5. 11. 12, 13.

2. Keepe off thy heart from the world, in the greateſt affluence of wealth and worldly proſperity. Earthly-mindedneſſe ever ſharpeneth and keenes the ſting in all diſtreſſes. It gives teeth to the croſſe to eat out the very heart of the afflicted. Had not *Iob* beene able to have profeſſed, that in the height of his happineſſe he was thus affected:

2. *Preparation. Keepe off the world.*

Miſchiefes of earthly mindedneſſe.

If

If I have made gold my hope, or have said to the fine gold, Thou art my confidence: If I rejoyced because my wealth was great, and because my hand had gotten much: [Here (I say Divines) something is understood, as *dispeream*, then let me perish, or the like] *If* [b] *I beheld the Sun when it shined, or the Moone walking in brightnesse: And my heart hath beene secretly enticed, or my mouth hath kissed my hand: ----Then should I have denied the* GOD *that is above.* If I grew proud, puft up, or pleased my selfe with the glistering brightnesse of my earthly abundance, let it be so and so with me: I say, except *Iobs* heart had beene thus [c] weaned from the world, when as yet he wallowed in wealth; hee had never beene able to hold out in the evill day, and to have borne so bravely the ruine of so rich a state without repining. But now churlish *Nabal*, whose affections were notoriously nail'd to the earth; though perhaps once or twice a yeare he made a joviall and frolicke feast, as other cunning worldlings are wont to their good-fellow companions, upon purpose to procure and preserve a Pharisaicall reputation of bounty with some flattering dependants, and for a cloake to colour their covetousnesse and

Iob. 31. 24.

[a] Hic subaudiēda imprecatio, dispeream, &c. *Merc. in loc.*

[b] Iob. 31. 26. Quidam hoc ita exposuerunt, quasi *Iobus* profiteretur, se Solem & Lunam non adorasse: quia antiquis ea superstitio valde usitata erat, præsertim in Oriente: ---Is verò sensus verus quidem est, sed tamen loco præsenti non convenit: *Iobus* hîc voluit aliâ similitudine uti, & equidem juxta sermonem, quem jam habuimus de eo quod professus est se

nullâ superbiâ & arrogantiâ laborasse, &c. *Calvin in loc.* [c] Si lætatus sum, inquit, multis mihi affluentibus undiq; divitijs, si recondidi aurum in pulverem, si spem in pretiosis lapidibus habui. Hæc ille. Propterea nec quùm erepta quidem omnia subitò essent, turbatus est; quippe qui præsentibus non delectantur, &c. ---Quas omnes ob res mecum ipse plerumq; admirari soleo, quare in mentem Diabolo venit, exercitationes istius non ignoranti, tot tantosq; adversus ipsum cogitasse labores. Cur igitur illi venit in mentem? Truculentissima certè bestia nunquam solet desperare victoriam, quod ad condemnationem nostram spectat: nam ille nunquam, ut dixi, nostram desperat perditionem: nos de salute nostrâ sæpiùs desperamus. *Chrys. Hom. 34. in Mat.*

cruelty; yet he was of a flinty bosome in respect of doggednesse and extreme niggardise, especially towards GOD's people, and his heart by excessive rooting there, was turned wholly into earth: and therefore in the evill day, *it died within him, and he became as a stone.* To keepe off the world in a fit distance, that it do thee no deadly hurt, and undoe thee quite; keepe still fresh and strong in thy thoughts a true estimate and right conceipt of the [d] mutability of all things here below, and thine owne mortality. In their best condition and highest confluence, they are but 1. *Vanity*: We shall never find in them any solidity; or that good or comfort which we still with much eager pursuit and thirst expect and labour in vaine to extract from them: but upon triall and trust in them, they will ever prove empty clouds, broken staves of reed, [e] Apples of Sodom, Wells without water. And when we graspe them most greedily, we embrace nothing but smoke, which wrings teares from our eyes, and vanisheth into nothing.

How the world may be kept off.

All things below are vanity.

[d] Quid sunt res humanæ? Cinis, pulvis, fumus, umbra, folia cadentia, flos, somnium, fabula, ventus, aër, penna mobilis, unda decurrens, & si quid istis infirmius. *Chrysost. In Epist. ad Heb Hom 9.* Inquiramus, si placet, quæ sunt illa præsentis vitæ præclara? Divitiæ, gloria, potentia, magnum existimari ab hominibus? Sed videbis nihil illis esse incertius.---Et sicut videri nequit in rotâ, quæ continuò versatur, aliqua pars ejus, eò quod crebrâ circumferentiâ, semper summa fiunt ima, & ima summa: ita & nostrarum rerum impetus dum continuò vertuntur summa facit infima. Et videre licet in divitijs, potentijs, & alijs. Nunquam enim in eodem statu manent, sed semper instabiles, fluminum fluxus imitantur. *Idem Hom. de Nomine Abram.*

[e] Poma Gomorrhæa pulchra quidem sunt, sed cum franguntur, in vagum pulverem fatiscunt.

All things below cause vexation of spirit.

2. Vexation of spirit. Besides the emptinesse and absence of that imaginary felicity which we hunt after in them; there is also the presence and plenty of much misery and hearts griefe, which the slaves

slaves of pleasure, and lovers of the world little looke for, when they at first resolve to sell their soules for such transitory trash. *Divitias inveniſti?* (saith one) *Requiem perdidiſti.* Hast thou found riches? Thou hast lost thy rest. A man that will be rich, takes no more rest, than one upon a racke, or bed of thorne; like [f] *Anacreon* with his five Talents, still distracted with worldly thoughts, and continually prickt with cares and feares. 3. They cannot satisfie the soule. Gold can no more fill the spirit of a man, than grace his purse. Betweene heaven and earth, spirits and bodies, soules and silver, there is no proportion. And therefore no earthly excellencies, no carnall pleasures, no worldly treasures are fit matter, or a full object, for such an immateriall, immortall and heavenly borne-being to feed upon with any proper delight, true comfort, or sound contentment. Not all this great materiall world, or greatest masse of gold can possibly fill the mighty capacity and immeasurable appetite of this little sparke of heaven breath'd into us by the infinite power of an Almighty hand. A man may as well fill a bag with wisedome, as the soule with the world; a chest with vertues, as the mind with wealth. 4. They cannot helpe in the evill day. *Their bloud* (saith the Prophet) *shall bee powred out as dust, and their flesh as the dung: neither their silver nor their gold shall bee able to deliver them in the day of the* LORDS *wrath.* Put a man into a pang of any painefull maladie, and bodily torture; as into a fit of the Stone, Strangury,

[f] Anacreon quinq; talentis Polycrate donatus, cùm per duas noctes pro ipsis solicitus fuisset, reddidit ea, inquiens; non tanti esse quantâ ipsorum nomine curâ laboraret. *Stob. Cap. 39.*

Things below cannot satisfie the soule.

Nor helpe in the evill day. Zeph. 1. 17, 18.

[g] *No torture of body like unto it no strappádos, hot irons,* Pluriri. *Buls, all feares, griefs suspicions, discontents are swallowed up & drowned in this* Euripus, *this Irish Sea, this Ocean of misery, as so many small brooks. This is the quintessẽce of humane adversity, all other diseases what soever are but flea bitings to Melancholy in extent. 'Tis the pith of them all. And a melancholy man is that true* Prometheus *which is bound to* Caucasus, *the true* Titius, *whose bowels are still by a Vulter devoured, as Poets feigne, and so doth* Litius Giraldus *interpret it, of anxieties, and those griping cares. In all other maladies what soever we seek for help: If a leg or an arm ake through any distemperature or wound: or that we have any ordinary disease, above all things whatsoever, we desire help & health, a present recovery, if by any meanes possibly it may be procured. We will freely part with all our other substance, endure any misery, drink bitter potions, wallow those distastfull pills, suffer our joynts to be seared, to be cut off, any thing for future health; so sweet, so deare, so precious above all other things in the world is life: but to a melancholick man, nothing so tedious; nothing so odious; that which they so carefully seek to preserve, be abhors; be alone so intolerable are his paines:* Burton of Melan. pag. 274. [h] *A most loathsome and horrible disease in the haire unheard of in former times, as* Morbus Gallicus, *&* Sudor Anglicus; *bred by modern luxury & excesse: it seizeth specially upon women; and by reason of a viscous venimous humour, glues together (as it were) the haire of the head with a prodigious ugly implication and intanglement: sometimes taking the forme of a great snake, sometimes of many little serpents: full of nastinesse, vermine and noysome smell: And that which is most to be admired, and never eye saw before, pricked with a needle, they yeeld bloudy drops. And at the first spreading of this dreadfull disease in Poland, all that cut off this horrible and snakie haire, lost their eyes, or the humor falling down upon other parts of the body, tortur'd them extremely. Heare my Author, that learned and famous Professour of Physick in* Padua, Hercules Saxonia *in his own words:* Plica, est agglutinatio, vel invisicatio quædam pilorum ex humido, viscido, lento ac glutinoso. Nunc primum per universam ferè Poloniam grassatur; imò verò per quasdam Germaniæ partes divagatur.--- Maximam partem fœminas invadit. Eos etiam qui porriginem capitis, quam vulgus tineam vocat, medicamentis repercutientibus repressérunt: Præterea fœminas, quæ menstruis temporibus non satis purgantur.----Quis non novum, mirabile, & horridum putet capillos ex propriâ naturâ planos, demissos ac simplices, momento temporis sponte suâ sub cœlo admodum frigido incrispari, paulò post erigi, involvi, atq; indissolubiliter conjungi, varias recipere figuras, quandoq; maximi cujusdam anguis, aliquando plurium & minorum serpentum, undiq; vermes, spurcitiem fœtoremq; redolere: Quodq; omnium maximum est, & à seculo inauditum, acu perpunctos vel transfixos sanguinem effundere. ---Expertum est, qui tales fasciculos implicatorum peractè inter se crinium deraserint, eos oculis capi, aut defluxibus ad alias partes corporis gravissimè torqueri. *It began first not many yeares ago in Poland. It is now entred into many parts of Germany. And me thinks, our monstrous Fashionists, both male and female; the one for nourishing their horrid bushes of vanity; the other for their most unnaturall and cursed cutting their haire, should every houre feare and tremble, lest they should bring it upon their owne heads, and amongst us in this Kingdome.*

[g] deepe Melancholy, Gout, Cholicke, or the like: let some incurable devouring Ulcer, Canker, Elephantiasis, the Wolfe, the [h] *Plica*, &c. take hold up-

on

on any part of his Body; and let him tell me then, what account he would make of all the Imperiall Crownes upon earth, attended with the height and utmoſt of humane felicities? Or what comfort could he take in the riches, glory and pleaſures of the whole world? Or what eaſe and refreſhing can large poſſeſſions, ſumptuous buildings, pleaſant walkes, princely favours, dainty fare, choiſeſt delights, or any thing under the Sun, afford in ſuch a caſe? The very pricke of a needle, or paine of a tooth for the time, will take away the taſte of all carnall contentments, and pleaſure of the worlds Monarchy. If the LORD ſhould let looſe the cord of thy conſcience, and ſet His juſt and deſerved wrath a worke to enkindle flames of horrour in thy heart, what helpe couldeſt thou have in heapes of gold, or hoards of wealth? Remember *Spira*. They would be ſo farre from healing the wound, or allaying the ſmart, that they would yet more horribly affict thy already enraged ſpirit, and turne them even into fiery Scorpions for thy further torment. Let thy laſt ſickneſſe ſeize upon thee, and then ſay (for the houre of death, as they ſay, is the houre of truth) whether all the gold and goods in the world can any more deliver thee from the Arreſt of that inexorable Serjeant, than can an handfull of duſt? Nay, whether then the extremity of thy ſpirituall affliction, and anguiſh of ſoule, will not be anſwerable to the former exceſſe of thine inordinate affection to earthly things, and delights of ſenſe! Or ſuppoſe thou ſhouldeſt be ſurpriſed by

by that last and great day, which the LORD in mercy hasten; how wilt thou then rescue thy free-hold, when the whole frame of the world is on fire?

Things below extend not to eternity.

5. They cannot possibly lead us beyond this life, or extend to eternity. If we see a servant follow two gentlemen, we know not whose man he is; but their parting will discover to whether he belongs; When death shall sever the owner from the world, then will riches and revenewes, offices and honours, stately buildings, and all outward bravery cleave to the world, and leave him to the world to come as poore a worme and wretch, as when he first came into this world: and therefore they are all the worlds Heire-loomes, and none of his: Even as *Absoloms* mule went away, when his head was fast in the great Oake, and so left him hanging between heaven & earth, as a wofull spectacle of misery and shame to all beholders: So will all their wealth and worldly felicities deale with their most greedy ingrossers, and deareſt minions upon their dying beds. *They will then most certenly* (as *Salomon* saith) *make themselves wings, and flie away as an Eagle toward heaven:* And leave their now forlorne former favourites to the fury of a guilty conscience for their cursed *forsaking the Fountaine of living waters*, all their life long, *and hewing them out such cisternes, broken cisternes that could hold no water*; nor help in the evill day. We all stand at the doore of eternity; if death but once open it naturally or violently, or by any of his thousand thousand waies, we are presently stript of all, and immediately enter upon it, either that of everlasting pleasures, or the

Prov. 23. 5.

Ier. 2. 13.

the other of everlasting paines. And therfore it will be our wisdome in the meantime to value worldly vanities at no more than their own price; and industriously to ply all meanes which may enrich us with heavenly treasures of that divine stampe and lasting temper, which may attend us thorow all eternity. And as all these things here below are thus mutable and fugitive, so thy selfe art mortall and fraile. A creature as it were but of one daies lasting, like that [i] Flower and Bird which (as naturalists report) receive their being and birth in the morning; but wither and die at night. Thy abode upon earth is like a vanishing [k] vision of the night, a flying dreame, the very dreame of a shadow, &c. This

Value the world at her owne price.

Mans mortality

[i] Flos est, Hemerocallis, cujus vita & pulchritudo diaria est. Sed & volucris ad Hippanim fluvium est, Hemerovios dicta, quæ non ultra diem vivit; sed eâdem omninò luce, quâ lucem inchoat, finit, morientiq; Soli commoritur: eodem die, pueri, juvenis, senis ætatem experta manè nascitur, meridie & viget, vesperi consenescit & moritur. Animalculo huic simillima est humana vita. Ad fluvium illa est perpetuò fluentis temporis, sed & volucris est magis quàm avis ulla, vel sagitta, & sæpè omnis suæ pompæ diem unicum, terminum habet, sæpè horam, sæpè paulò productius momentum. Quid ergò annos meditamur & sæcula, sæpè brevioris ævi quam flores aut florum umbra, aut si quid umbrâ vanius, brevius. *Æternit. Prodre. Pag.* 10. [k] Optimè *Iobus*: Et qui eum, inquit, viderant, dicent ubi est? Velut somnium avolans non invenietur; (somniare manifestissimum, volare celerrimum) transiet sicut visio nocturna. Vita quid est? Flos est, fumus est, umbra est, & umbræ umbra, Bulla, Pulvis, Spuma, Ros, Stilla, Glacies est: Iridis arcus deficiens cereus, furculus pertusus, unionola domus, cinis dolosus, dies vernus, Aprilis constantissimus, unicus testudinis tinnitus est: Hydria fracta, fontis rota, aranearum tela, maris guttula, vilis et pula, solstitialis herba, brevis fabula, volucris, scintilla, tristis nebula, vesica vento plena, titulans ad solem columbula: vita, vitrum tenerrimum, folium levissimum, filum subtilissimum, pomum aureum est, sed intus putridum, &c. Si nihil est umbra, dic quid umbræ somnium? Sexcenta mille talia de vitâ humanâ rectè pronunciantur. Mihi omnium rectissimè videntur dixisse, qui vitam vocant *Somnium umbræ brevissimum.* Compendiorem dicamus: vita est

Somnus, Bulla, Vitrum, Glacies, Flos, Fabula, Fœnum,
Umbra, Cinis, Punctum, Vox, Sonus, Aura, Nihil. Ibid.

Vita præsens figura est & deceptio, & à somnijs nihil differt: Ergò mens ea est puerilis, quæ ad umbras spectat, de somnijs superbit, & rebus fluxis alligatur. *Chrys. in Gen. Hom.* 35.

swift

swift tide of mans life, after it once turneth and declineth, ever runneth with a perpetuall ebbe and falling streame, but never floweth againe: Our leafe once fallen, springeth no more; neither doth the Sun or the Summer beautifie us againe with the garments of new leaves and flowers, or ever after revive or renew us with freshnesse of youth, and former strength. Not onely *Salomon* (*Eccles.* 1.) makes us in this respect more miserable than the Sun and other soule-lesse creatures; but even the Poet also by the light of naturall reason (whom I urge onely to make Christians, mindlesse of their owne mortality, ashamed, who have thoughts of heaven and earth, as though eternity were upon earth, and time onely in heaven) tels us that, *Soles occidere & redire possunt*: Thus in English;

Catullus.

The Sun may set and rise:
But we contrariwise,
Sleepe after one short light,
An everlasting night.

Which we must onely understand of returning any more to life and light in this world. Nay, in a word, lay thy selfe loaden with the utmost of all earthly excellencies and felicities in the one scale of the ballance, and vanity in the other, and vanity will weigh thee downe. Take heed therefore of trusting to the world in the meane time, lest it torture thee extremely in the time of trouble.

3. Preparative. Weaken not thy spirit.

3. Take heed of weakening in the meane time, and unnecessarily over-wearying thy spirit:

1. By

1. By carking fore-thought of future evils, which forty to one may never fall out. Many men I am perſwaded, (ſuch is the naturall vanity of our minds) do more vexe themſelves with feare and fore-conceipt of imaginary evils, which never befall; then they have juſt cauſe, to take on and trouble their hearts for all other true, reall, actuall troubles, which fall upon them. Thus many times do men torture themſelves vainly with immoderate feare of forreine invaſion, home-bred confuſion, change of religion, the fiery triall, burning at a ſtake, diſtraction of mind, ſurprize by the Plague, Small Poxe, Purples, Spotted Fever, diſtreſſe and going backward in their outward ſtate, loſſe of ſome child they love beſt, deſtruction of their goods by fire, robbery, ſhip-wracke, the frownes of greatneſſe, hurt and revenge from thoſe that hate them, hardneſſe of heart, failing of their faith, ſpirituall deſertion, overthrow by temptation, deſpaire of GODS mercies, ſudden death, diſcomfortable carriage in their laſt ſickneſſe, the *king of feare* himſelfe; what ſhall become of their children, when they are gone, &c. By theſe and millions moe of ſuch cauſeleſſe and carking fore-imaginations, the very flower and vigour of mens ſpirits may be much emaſculated, and waſted wofully. A godly care to prevent them by repentance and prayer; and a carefull preparation by mortifying meditations, and Chriſtian magnanimity to beare them patiently, if we be put unto it, is commendable and comfortable: but in the meane time to unſpirit and macerate

1. Thoughts of future evills weaken the ſpirit.

rate our selves with much distrustfull misery and needlesse torture about them, to our hindrance, distraction and discomfort in any businesses of either of our callings, or any wayes, unchearefull walking; by slavish pre-conceipts to double and multiply their stings, and to suffer them so often before they seize upon us, is both un-noble and un-necessary: most unworthy the morall resolution of a meere naturall man, and the generous spirit of an honest Heathen; much more the invincible fortitude of any of CHRIST'S favourites, and heires of heaven.

Or,

2. Selfe-created crosses weaken the spirit.

2. Selfe-created crosses, that I may so call them. For so it often is, that many maried couples, governours of families (to instance there) having the world at will (as they say) and wanting nothing that heart can wish from GOD'S hand for outward things: and yet (I know not how) by reason of passion, covetousnesse, pride, waiwardnesse, frowardnesse, or something, they mutually embitter their lives one unto another with much uncomfortableness, discontentment and jarring. I would advise all such (and there are many and many such abroad in the world) punctually and impartially to examine their consciences; whether such secret sins as these, of which they take no notice, may not be the causes of it.

Undue motives to mariage.

1. Matching, as being not mooved principally and predominantly with portion, parentage, personage, beauty, lust, riches, lands, flattery, friendship, greatnesse of family, forced perswasions; Parents

rents covetous importunity, or some base and irreligious by respect and graceless grounds. This the Apostle calleth *marrying in the* LORD: that is, for no by-respect, but in the feare of GOD, 1. *Cor.* 7. 39. Without which all matches are miserable, though they should be made up with hoards of wealth and heapes of gold as high as heaven, crowned with honours transcendent to the starres. The baseness, folly and iniquity of these times is not more visible and eminent in any thing, than in making, or rather marring of marriages. How often may we see by ordinary observationa little golden glue to joyne fast in the deerest bonds, pearles and clay? And silken fooles to carie away sufficiencies above their worthlesse weight in richest jewels? The world is starke mad in this Point. But they are rightly served; noble miseries and golden fetters are fit enough for such couples. For from this bitter root of a covetous, carnall, ambitious, or any wayes unconscionable choice, springs a world of misery and mischiefe; overthrow and ruine of great houses, scandalous divorces, unlawfull separations, dishonour, disturbance, jealousies, adulteries, bastardise, brawlings, mutuall exprobration of each others infirmities, deformity, portion, parentage, or some other cutting and netling matter of discontent; sinfull disorders in families, ill education of children, &c. And, without repentance, after a few and wretched dayes tediously worne out with much irksomnesse and hearts-breake, lying together everlastingly in the lake of fire, there banning each other

Mischiefes of unmeet matches

other with much desperate horrour, and many bitter despairefull gnashings of teeth, that ever they entred into that estate.

Carnall love in mariage.

2. Predominancy of carnall love. Which may be justly punished with many fits of frowardnesse and falling out, from such small occasions and light grounds; that the Parties may well perceive, that the correcting hand of GOD is in it leading them thereby to the sight and notice, to remorse and reformation of the brutish sensuality and sinfulnesse of their matrimoniall affection; which should ever be rectified by reason, and spiritualiz'd with grace. Mariage is rather a fellowship of deerest amity, then disordered love. And love and amity are as different as the burning sicke heat of a fever from the naturall kindly heat of a healthfull body.

Immodest abuse of mariage.

3. Immodest or immoderate abuse of the mariage. Which, though it lie without the walke of humane lawes, yet divine justice doth many times deservedly chastise it with variety of visitations upon themselves, families, outward state, good name: with miscarriages, barrennesse, bad children, giving them over to unnecessary distempers and strangenesse in their carriage one unto another, and other such like discomforts and crosses. Which (though they may also befall GODS children for other ends, yet) let all guilty couples in such cases conceive, that they fall upon them for such secret sensuall exorbitancies and excesse.

Neglect of holy duties betwixt man and wife.

4. Want of a comfortable communion in prayer,

prayer, godly conference, mutuall communication of their spirituall estate, and how they stand to GOD-ward, daies of humiliation, helping one another towards Heaven, and that joyfull forethorght of most certaine meeting together in the everlasting mansions of glory, joy, and blisse above. Such divine fellowship would incredibly sweeten that dearest indissoluble knot, and make that state a very earthly Paradise to those few black Swannes, that love so sweetly and graciously together.

5. Ignorance, or negligence in the right understanding and practising both of the common and severall duties pertinent and proper to that estate. In all other Arts, Professions, and Trades of life, the Practitioners desire and endeavour to be ready in, and ruled by the precepts and directions thereof: but as concerning this great mystery of managing the marige-state with wisdome, conscience and comfort, the most are as ignorant in those Treatises which teach their Duties (of which there are many excellent ones extant) as they are basely insolent in clowniſh frowardnesse, or imperious tyranny, to create a great deale of needlesse discontent and misery, both to themselves and their yoke-fellowes. *Neglect of matrimoniall duties.*

4. Helpe also wee may have for the Point in hand, even from the wiser Heathen. Who out of the very light of nature and grounds of reason, did learne and labour to mollifie and asswage the stinging fore-thoughts of ill to come; *4 Preparative. Observe the wiser Heathen.*

[1] Videntur omnia repentina graviora. ---Præmeditatio futurorum malorum lenit eorum adventũ. *Tusc Quæst. lib.* 3.

and to [1] prepare for a more easie and patient passage thorow them, by entertaining a resolution before hand to looke for as no uncouth thing, any calamity, crosse or casualty, incident to mortality, and the condition of man; and if they escap'd

Quoniam multum potest provisio animi, & præparatio ad minuendum dolorem, sunt semper omnia homini humana meditata. Hæc est illa præstans & divina sapientia: ——Nihil admirari cùm acciderit: Nihil, antequam evenerit, non evenire posse arbitrari. *Idem Ibid.*

Nam qui hæc audita à docto meminisse.m viro,
Futuras mecum commentabar miserias:
Aut mortem acerbam, aut exilij mœstam fugam,
Aut semper aliquam molem meditabar mali:
Ut si qua invecta diritas casu foret,
Ne me imparatam cura laceraret repens. *Eurip'd*
Quamobrem omnes, cum secundæ sunt maximè, tum maximè
Meditari secum oportet, quo pacto adversam ærumnam ferant:
Pericla, damna, exilia peregrè rediens semper cogitet:
Aut filij peccatum, aut uxoris mortem, aut morbum filiæ:
Communia esse hæc, fieri posse: ut ne quid animo sit novum:
Quicquid præter spem eveniat omne id deputare esse in lucro *Terent.*

Divines also hold this premeditation and preparation, but upon better grounds, and by the rules of grace, very powerfull to enable us to passe more patiently thorow crosses when they come.

Nunc verò ita præmeditatus exercitatusq; fuerat, ut ad omnia ingenti animo perstiterit; ad totius substantiæ, & tam multarum rerum jacturam, ad filiorum amarissimum obitum, ad uxoris affectum, ad acerba corporis ulcera, ad injusta amicorum opprobria, ad ancillarum contemptum atq; servorum. *Chrys in Mat Hom* 34.

Nullus sit casus, quem non meditatio tua perveniat: nullus sit census qui te imparatum inveniat: Propone nihil esse quod tibi accidere non possit. *Bern de interiori Dom Cap* 45.

Mens solicita antequam agere quod libet incipiat, omnes sibi, quas pati potest contumelias proponat: quatenus Redemptoris sui probra cogitans, ad adversa se præparet. Quæ nimirum venientia tantò fortius excipit, quantò se cautius ex præscientia armavit. Qui enim improvidus ab adversitate deprehenditur, quasi ab hoste dormiens invenitur, eumq; citius inimicus necat, quia non repugnantem perforat. Nam qui mala imminentia per solicitudinem pernotat, hostiles incursus quasi in insidijs vigilans expectans: & inde ad victoriam valenter accingitur, unde nesciens deprehendi putabatur. Solerter ergo animus ante actionis suæ primordia, cuncta debet adversa meditari. ut semper hæc cogitans, semper contra hæc thorace patientiæ munitus, & quicquid acciderit, providus superet: & quicquid non accesserit, lucrum patet *Greg. Mor. lib.* 5. *cap* 31.

them,

them, to hold it a gaine and advantage, and as it were, an exemption from ordinary frailtie, and common miserie of mankind. If they fell upon them, the bitternesse would bee much abated by their former preparednesse and expectation. But we who professe Christianity, and to whom the Booke of GOD belongs, have farre more soveraigne antidotes to allay the smart, more sacred and surer meanes to mitigate and take off the fury of feared future evils: even the *sure Word* of GOD, many *exceeding great and precious Promises*, confirmed with the oath of the Almighty, and sealed with the bloud of His Son. Every one of them is farre more worth (though the worldling thinkes not so) than all the wealth and sweetnesse of both the *Indies*. GOD *is faithfull, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it*, 1 *Cor.* 10.13. *The sufferings of this present time are not worthy to bee compared with the glory which shall be revealed in us*, *Rom.* 8.18. *All things worke together for good to them that love* GOD, Verse 28. *He that spared not his owne Son, but delivered Him up for us all. How shall He not with Him also freely give us all things?* Verse 32. *When thou passest through the waters, I will bee with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, Isa.* 43.2, *&c.* If thou truly feare GOD, feare nothing that shall hereafter fall upon thee; temptation, triall, disgrace, distresse in outward things, the face of man, fiery

Christians have better antidotes than the Heathen could have

times, danger from men or Divels, Death it selfe, or whatsoever can be imagined most formidable to flesh and bloud. For assuredly, He that is *afflicted with thee in all thy afflictions*, will ever fortifie thee with sufficient strength before-hand, uphold thee with His all-powerfull presence in the middest of them, and at length most gloriously deliver thee in despite of all hell, and the whole world.

5 Preparative. Beleeve that GOD will furnish thee with whatsoever bee brings thee.

5. It is comfortable to consider: that GOD never puts His servants to suffer, but He furnisheth them with spirituall sufficiency to go thorow. If He meane to bring thee to the stake, He will undoubtedly give thee a *Martyrs* strength. It is His sweetest method and mercy, first to fit His children with divine ability and answerable endowments, and then setst them on worke to do or suffer any thing for His sake. He suffers some to become extraordinary objects, and the speciall aime of extremest malice, spitefull railings, and al the keenest arrowes of lewdest tongues; when Hee hath fil'd him first with so much Christian magnanimity and nobleness of spirit, that he is able to passe by the most scurrill gybe of the impurest drunkard, or the disdainfull frowne of the proudest *Haman*, without wound or passion; and doth resolvedly and bravely contemne all contumelies and contempts for his conscience: taking them as *Crownes* and confirmations of his conformity to the LORD CHRIST: others to be afflicted with variety of worldly crosses, whose heart Hee hath already happily crowned with contempt of the world: some to be exercis'd with fiercest assaults, and Satans

tans fierieſt darts, having beene formerly brought up in the Schoole of temptations: others to be expoſed to the fury of Popiſh flames, when He hath ſo inflamed their hearts with the love of the LORD JESVS, that they dare undauntedly look the bloudieſt perſecutor in the face. The prudent Commander makes not choice of freſh-water or white-livered ſouldiers (as they ſay) for any hot ſervice or high attempt; but of Veterans, and thoſe of greateſt experience and moſt approoved valour: A diſcreet Schoole-Maſter gives not the longeſt leſſons and hardeſt taske to dullards and blockeheads, but ſuch as are of pregnanteſt wits, and beſt capacity: the underſtanding armourer tries not common Armes with Musket-ſhot, but that of Proofe. The skilfull Lapidary doth not trie the tender Chryſtall or ſofter ſtones by the ſtiddy and hammer; but the Adamant, which is readier to bruiſe the hardeſt iron or ſteele: the carefull Husbandman *threſheth not the fitches with a threſhing inſtrument; neither turneth a cart-wheele upon the cummin: but beats out the fitches with a ſtaffe, and the cummin with a rod. For his* GOD (ſaith the Prophet) *doth inſtruct him to diſcretion, and doth teach him.* Now if the LORD *of Hoſts, who is wonderfull in counſell, and excellent in working*, give this diſcretion and wiſdome to fraile man; Himſelfe is infinitely more mercifully wiſe, to proportion and fit His trials to the ſtate and ſtrength of His Patience; ſingling out His valianteſt ſouldiers for the ſtrongeſt encounters; His beſt ſchollers, for the largeſt leſſons; His choiſeſt Armour, for the higheſt Isa. 28. 27.

Proofe; His hardeſt Adamants, for the moſt ſteely Anvill: the moſt couragious Chriſtians, for the ſoreſt conflicts: His ableſt Followers for extraordinary ſervice and ſufferings. *Abraham* the Father of the faithfull, and Friend of GOD; *Iob*, the juſteſt man upon earth; *David*, a man after GOD's owne heart; *Paul*, abounding in the riches of grace, and the rareſt revelations: I ſay, theſe eminent Champions thus highly favoured, and heroically fitted, were put to it indeed, as appeares in divine Story. The LORD in mercy did firſt infuſe an invincible mightineſſe of ſpirit and much flaming zeale into the breſts of thoſe three Chriſtian Worthies, *Athanaſius*, *Chryſoſtome*, and *Luther*; before He imployed them in His ſo glorious ſervice, and expoſed them to the rage of ſo many implacable perſecutions in their ſeverall ages. The firſt ſtood at ſwords point (I meane the *Sword of the Spirit*) with the whole world: *The whole world againſt Athanaſius*, and *Athanaſius againſt it*, ſaith *Hooker*, out of the Eccleſiaſticall Sto-

Saints fitted for their trials.

How Athanaſius *was furniſhed.*

* *Athanaſius per ſex annos variè afflictus, in latebris tandem, dum per totum Orientis Imperium magna ſedulitate exercitibus quoq; ad inveſtigandum eum conductis quæreretur, delituit. Tantæ molis erat* CHRISTI *confodere ſervum; ut omnis Imperij vis adverſus unum hominem, qui* DEUM *habebat defenſorem commoveretur. Proditus tandem per ancillum, quæ ei miniſtrabat, ex dominorum ſuorum juſſu, qui latebras Athanaſio præparaverant, divino admonitus Spiritu, ea nocte qua eum comprehendere veniebant miniſtri, aufugit. Funccius A°.* CHRISTI 343.

Cur verear *Chryſoſtomum* appellare Martyrem qui tot injurijs, tot contumelijs, tot afflictionibus, nec ad impatientiam perpelli, nec à propaganda Chriſtiana pietate depelli potuit. Non percuſſus eſt ſecuri, ſed calumnijs omni ſecuri acutioribus non ſemel ictus eſt. Hoc præmij vir optimus pro tam præclaris in Eccleſiam meritis retulit par Epiſcopos Orthodoxos, & ſub Imperatore Chriſtiano. *In vita Chryſoſt. per Eraſm Rhoterod*

Quis non putaſſet *Lutherum* in tanto cunctorum odio, & invidia, cui totus pene mundus inſidiabatur, etiamalle cujus pedibus *Imperatores* olim cogebantur cervices ſubjicere non mille mortes occubiturum? &c. *Brightm in Cap.* 3. Apoc.

ry,

ry; *Halfe an hundred yeares ſpent in doubtfull triall, which of the two in the end would prevaile, the ſide which had all, or els the Part which had no friend, but* GOD *and Death: the One, a Defendour of his innocency; the other, the finiſher of all his troubles.* After the Church of GOD, (hunted like a Partridge on the mountaines by the Arrian Biſhops) wofully waſted and wearied, had laid downe her head in the boſome of this bleſſed man ready to breathe out her laſt, he had never quiet day. Heare my Author: *By the ſpace of ſixe and forty yeares, from the time of his conſecration, to ſucceed* Alexander *Arch-Biſhop of Alexandria, till the laſt houre of his life in this world, they never ſuffer'd him to enjoy the comfort of a peaceable day.* The ſecond was a mighty Thunder-cragainſt the corruptions of the times; feared not the face of the greateſt woman in the world, armed as well with might, as enraged with malice, (I meane *Eudoxia* the Empreſſe.) but told her undauntedly of her raging, [n] dancing, perſecuting cruelty, &c. Beſides a world of wicked oppoſitions, inſidiations and envy; (for by downe-right dealing in his Miniſtery, he had drawne upon him the hatred of [o] all ſorts, Court and Clergy, &c.) He was divers times ſilenced, deprived and baniſhed. But he was ſo much honoured of GODS people every where, that when he came into *Tauro-*

Lib 5. pag. 85.

Hook er Eccleſ. Pol. Lib. 5. pag. 83.

How Chryſoſtome was furniſhed.

[n] *Ioannes per celebrem illam Concionem in Eccleſiam recitavit, cujus exordium eſt: Herodias denuò inſanire, denuò commoveri; denuò ſaltare pergit: denuo caput* Johannis *in diſco accipere quærit. Socrat. Hiſt. Eccl. lib. 6. cap. 16.*

[o] Peccata tanta ſeveritate arguebat, ac ſi ipſe etiam per injuriam læſus eſſet: & omnium ordinum delicta magnâ dicendi libertate taxabat: ita quidem, ut etiam Ducum (*Eutropij* & *Gainæ*) imò ipſius Imperatoris errata reprehenderet. ---Omnes propemodum ordines in ſe concitavit. ----Clerici & Aulici occultè ſuas & ipſi operas adjungebant. *Oſiand Hiſt. Eccl. cent. 5. lib. 1 cap 6.*

cistria, as himselfe reports, there flocked about him abundance of Christians, weeping and wailing most bitterly for his banishment, and said, [p] *That it had beene better that the Sun had beene deprived of her light, and all her glory turned into darkenesse, than that the mouth of* Chrysostome *should be stopt from preaching.* In the last banishment, by reason of the barbarous usage and immanities of the souldiers that led him along, [q] hired for that purpose, he sweetly and blessedly breath'd out his last. But how bravely he bore, and with what invincible divine resolution he passed thorow these indignities, oppressions, and cruell wrongs, we may well perceive by his owne words to another banished Bishop: [r] *When I was driven from the City, none of these*

[p] Ubi autem in Cappadociæ provinciam venimus, multi sanctorum Patrum chori---juges lachrymarum fontes effundentium, & flentium, cò quod in exilium nos proficisci videbant; dicebantq; tolerabilius fuisse, Si Sol radios suos retraxisset obscuratus, quam quòd os *Iohannis* taceret *Epist.* 2.

[q] Milites præfecti prætorij, qui illum deducebant, non dissimulabant sibi promissa præmia magnifica, si *Iohannes* in itinere moreretur. Itaq, mensibus tribus per imbres, per æstus, sine ulla refrigeratione corpusculi durissimum iter pertulit. *Erasm. in vitâ Chrysost.*

[r] Etenim ego cum à civitate fugater, nihil horum curabam, sed dicebam intra memet ipsum: Si quidem vult Regina me exulem, agat in exilium. DOMINI *est terra & plenitudo ejus* Et si vult secare, secet. Idem passus est & *Esaias* Si vult in pelagus mittere, *Ionæ* recordabor: Si vult in caminum injicere, idem passi sunt *tres illi pueri.* Si me feris vult objicere, objiciat: *Danielis* in l cum leonibus objecti recordabor. Si me lapidare vult, lapidet me: *Stephanum* habeo primum Martyrem socium. Si & caput tollere vult, tollat: habeo socium *Iohannem Baptistam.* Si & substantiam auferre, auferat *Nudus exivi de utero matris, nudus etiam abibo.* Me admonet *Apostolus, Et si adhuc hominibus placerem, servus* CHRISTI *utiq; non essem*: Armat me & *David*, dicens *Loquebar coram Regibus, & non confundebar.* Multa quidem adversus me confinxerunt, & dixerunt, quod ad communionem non jejunos receperim. Et si quidem hoc feci, expungatur nomen meum ex Albo Episcoporum, & non scribatur in Libro Orthodoxæ Fidei: Quoniam ecce si tale quid admisi, abjiciat me etiam CHRISTVS è Regno suo. Si autem pergunt hoc mihi objicere & contendere, Deponant & *Paulum*, qui postquam cœnavit, totam domum baptizavit. Deponant & CHRISTVM Ipsum, qui postquam cœnatum est, Apostolis Communionem dedit. Dicunt quod cum muliere dormiverim: Exuite me, & invenietis membrorum meorum mortificationem. Sed hæc omnia per invidiam excogitarunt. *Iohannes exul, Cyriaco Episcopo exuli. Tom.* 3. *Epist.* 3.

things

things troubl'd me, but I said within my selfe: If the Queene will, let her banish me: The earth is the *Lords*, and the fullnesse thereof: *If she will, Let her saw me asunder:* Isaiah *suffered the same. If she will, let her cast me into the sea, I will remember* Jonah. *If she will, let her cast me into a burning fiery fornace; or amongst wild beasts*; the three Children *and* Daniel *were so dealt with. If she will, let her stone me or cut off mine head*; I have then S. *Stephen* and the Baptist *my blessed companions. If she will, let her take away all my substance:* Naked came I out of my mothers wombe, and naked should I returne thither. *The Apostle tels me*, If I yet pleased men, I should not be the servant of CHRIST. *And* David *encourageth me, saying: I will speake of thy testimonies also before Kings, and will not bee ashamed.* The third is the third *Eliah* of later times, I meane blessed *Luther:* Who by the invincible might of his heroicall spirit, and one of the greatest courages that ever dwelt in humane breast, did sustaine and subdue the hellish rage of that Man of Sinne, and all his bloudy Emissaries and Agents; stood upright and unshaken, like an unmooveable Rocke, against all the tempestuous stormes and swelling seas of the most furious persecutions that ever were rais'd by the powers of hell against mortall man: and did so shake the kingdome of Antichrist, that since that time, the most glorious light of the Gospell, and resurrection of Saving Truth hath broken out upon, and blessed the face of Christendome, that did ever shine upon earth, or was seene amongst the sonnes of men. Herein was hee like unto *Athanasius*. As he

Psal. 24. 1.

Gal. 1. 10.

Psal. 119 46.

How Luther was furnished.

he oppoſed the *Arrian*, ſo *Luther* the whole *Antichriſtian* world; and they both in deſpite of all adverſary malice, both from Man and Divell, [r] gave up bleſſedly their happy ſoules in peace into the boſome of JESUS CHRIST, whom they had formerly ſerved ſo faithfully, and for whoſe ſake they had glorioufly ſuffered ſo much. Thus you ſee, when GOD ſingles out and deſignes any of His for ſome ſpeciall ſervices, and extraordinary ſufferings, He ever furniſheth them before-hand with ſingularity of gifts, and ſufficiency of ſpirituall abilitie to go thorow, and ſtand to it to death. But now on the other ſide, He will never *breake a bruiſed reed*, nor *quench ſmoking flaxe*, *Iſa.* 42. 3. but will ever *gather the Lambs with his arme, and carrie them in his boſome, and gently lead thoſe that are with young*, *Iſa.* 40. 11. I make no doubt, but that in Queene *Maries* daies He mercifully hid many a good ſoule from the implacable fury of thoſe Popiſh *morning Wolves*: who, though they were in a ſaving ſtate, and *loved the* LORD JESUS *in ſincerity*, *Epheſ.* 6. 24. yet they wanted ſtrength to ſtand in the face of the fiery tempeſts of thoſe times.

[r] *Invitis, diabolo, perſecutoribus Papiſtis*, Athanaſius & Lutherus, *nobile Heroum par, placidiſſimâ morte ex hâc vita exceſſerût Heare the ſtory: Athanaſius* poſt multiplicia certamina (qualia vix ullum Eccleſiæ Doctorem ſuſtinuiſſe legimus) placidiſſimâ morte ex hac vita exceſſit: cum ab initio uſq; ad finem ſui Epiſcopatus Alexandrinæ Eccleſiæ præfuiſſet quadraginta ſex annis: adverſus quem totus penè orbis conſpiravit. Neq; tamen (ut D.D. *Lutheri*) cum violenta morte ex hoc mundo exturbare potuit. *Oſiand Hiſt Eccl cent.* 4 *l.* 2 *c.* 16.

6. Preparative. Let no earthly delight eat up thy delight in heavenly things

6. Beware leſt any earthly contentment encroach upon, empaire, and eat up thy delight in heavenly things. But let thy ſpirituall joy ever utterly over-weigh all humane miſeries, and overtop incomparably all worldly pleaſures. And there is good reaſon for it: In reſpect, Of the

Difference betwixt the objects of earthly and heavenly delight.

1. Object. The matter, whereupon earthly joy doth feed, is baſe and vile, filth and faſhions, gaming

ming and good fellowship, *revelling*, and in our daies, even roaring, lust and luxury, &c. and other such froth and fooleries, the very garbage of hell; at the best corne, wine, oyle, gold, greatnesse, offices, honours, high roomes, Princely favours, &c. as transitory as an hasty headlong torrent, a *shadow*, a *ship*, a *bird*, an *arrow*, a *Post that hasteth by*; or if you can name any thing of swifter wing, and sooner gone. But the object about which spirituall joy is exercised, is [t] JEHOVAH blessed for ever, [u] His free and everlasting love, [x] the light of His countenance, His [y] sweet name, [z] *That our names are written in heaven*, the [a] *Son of his Love*, His Person, whose glory, beauty, amiableness, sweetness and excellency is something shadowed (but infinitely short) by outward beauties, *Cant.* 5. 10. [b] The preciousness of His meritorious bloud, [c] exceeding great and precious Promises, [d] pardon of sinnes, [e] CHRISTS glorious image shining in our soules, [f] eternity of unconceiveable joyes.

[t] Neh. 8. 10. *Be not sorie, for the joy of the* LORD *is your strength.* Psal. 73. 25. *Whom have I in Heaven but Thee? And there is none upon earth, that I desire besides Thee.* [u] Hos. 14. 4. *I will love them freely*, Jer. 31. 3. *I have loved Thee with an everlasting love.* [x] Psal. 30. 5. *In His favour is life.* [y] Exod. 34. 6. *The* LORD, *The* LORD GOD *merciful and gracious, &c.* [z] Luk. 10. 20. — *But rather rejoyce because your names are written in heaven.* [a] Col. 1. 13. υἱὸς τῆς ἀγάπης αὐτοῦ. [b] Zach 13. 1. *In that day there shall be a fountaine opened, &c.* [c] 2 Pet 1. 4. [d] Isa 40. 1, 2. *Comfort ye, comfort ye, &c* ---*Her iniquity is pardoned.* [e] Eph. 4. 24. *The new man after* GOD *is created in righteousnesse and true holinesse* [f] Psal 16. 11. *In thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore.*

2. Of continuance. Earthly joy is like *the crackling of thornes under a pot*, a sudden blaze with some noise, but soone extinct, and comes to nothing. *The triumphing of the wicked is short, and joy of the hypocrite but for a moment, Iob* 20. 5. But spirituall joy is like the *fire upon the altar*; it hath ever fewell to feed upon, though we do not ever feele it. [h] *The Kingdome*

Difference betwixt the continuance of earthly and heavenly joyes.

[h] Rom. 14. 17.

Kingdome of God *is righteousnesse, and peace, and joy in the* Holy Ghost. [i] *The ransomed of the* Lord *shall returne and come to Zion with songs, and everlasting joy upon their heads: they shall obtaine joy and gladnesse, and sorrow and sighing shall flie away.* [k] *Be glad in the* Lord, *and rejoyce ye righteous: and shout for joy all yee that are upright in heart*

[i] Isa. 35. 10.

[k] Psal 32. 11.

Earthly joy embittered.

3. Sincerity. Earthly joy is cruelly embittered with many slavish, stinging and invenimed mixtures and marre-mirths: but God gives joy to the upright heart, and no sorrow with it.

Earthly joy unfits for holy duties.

4. Effects. Carnall joy utterly unfits for all holy imployments; but spirituall joy is to the faculties of the soule, as oyle to the joynts of the body; it makes quicke, active, and excellent for the discharge of any divine duty.

Remembrance of carnall joy grievous.

5. Calling to mind, carnall joy in the evill day torments extremely, and turnes it into gall and worme-wood: but remembrance of those sweetest glimpses, and heavenly deawes of spirituall joy which were wont to shine into, and refresh our humbled soules when we were conscionably busied in the waies and work of the Lord, will serve as a precious cordiall, to re-comfort our spirits in sadder times, and surest pledge of their most certaine returne in due time.

Carnall joy mixed with sorrow.

6. Spirituall joy is many times much enlarged in times of tribulation: But the heart of the wicked is sorrowfull in laughter, and troubled with melancholy amidst their greatest mirth.

No carnall joy without company.

7. Spirituall joy is ordinarily most free, full, and at the highest in solitarinesse, soliloquies, and the most

moſt retired exerciſes of the ſoule: but carnall joy and want of company are for the moſt part incompatible. And it is kept in that poore little dying life it hath, by good-fellowſhip, and ſenſuall imployments.

8. Carnall joy ever ends in bitterneſſe, ſpirituall in bleſſednеſſe. As the rivers of freſh water run their courſe with an haſty current to fall in the ſalt Sea; ſo the poſting Sun of all worldly pleaſures after a ſhort gleame, and vaine gliſtering, ſets in the Ocean of endleſſe ſorrow.

Carnall joy ends in bitterneſſe.

7. Make thy peace with GOD upon good ground in the meane time, and graciouſly walke with him by a rule and daily direction. Watch over thine heart with extraordinary induſtry. Mortifie thy members which are upon earth; pride, choler, covetouſneſſe, ſelfe-love, hankering after the faſhions, &c. Strangle thy luſts, ſtand at the Swords Point with thy moſt beloved ſinne. *Beare thy yoke from thy youth*, and [1] exerciſe thy ſpirituall armes every day. Get a habit of heavenly-mindedneſſe and holy familiarity with GOD aforehand; and then ſhall we hold up our hands and our hearts with boldneſſe and undauntedneſſe of ſpirit in the evill day. *The ſtrongeſt and ſtouteſt creatures* (ſaith a godly Divine, preſſing this Point)

7. Preparative. Keepe peace with GOD.

[1] Quum nemo in arenâ ſeipſum exerceat, quomodò aliquis in certamine inſignis erit & conſpicuus? Quis unquam athleta non ab ineunte adoleſcentiâ in Palæſtrâ corroboratus potuit in Olympicis, excelſo, ac magno animo adverſarium aggredi? An non oportet quotidiè luctari atq; currere? Nonne videtis eos quos quinq; certaminum athletas appellant, quum nullum fortè reluctatorem repererint, ad ſaccum arenâ plenum, vires ſuas excitare. —Hos imitari ſtude.—ſunt enim multa quæ ad iræ nos rabiem incitant, multa quæ concupiſcentiæ flammam incendunt. Inſurge igitur contra paſſiones, vincas animi labores, ut corporis quoq; labores poſſis perferre. *Chryſ in Mat. Hom* 34.

are

are afraid of those things which are contrary to their natures, which other creatures never so weake, feare not, being of the same nature. No more fearefull creature than a fish, flying at the shadow of a man; yet it feares not the Ocean Sea, because of its owne nature and acquaintance: which Lions, and the stoutest creatures feare----A sheepe feares not his shepheard, by reason of acquaintance, whom yet the beare and the wolfe feare: Whatsoever is strange and unacquainted, is fearefull. If we acquaint our selves with GOD, *and walke with Him as His friends, we shall have the more boldnes with Him*, when we have most need of Him. In a word,

Tit. 2. 12. be very *temperate, honest, holy*. For, the more conscionable thou hast formerly been, the lesse power will the crosse have when it comes. It was the saying of a reverend man, where sinne lies heavy, the crosse lies light: and contrarily, that heart is like to be most lightsome in a storme, which hath been the holiest in a calme.

8. Preparative. Bee fitted with meditations against death.

8. Possesse thy mind betime of many mortifying motives and meditations to master the immoderate feare of death, the *king of terrour*, and then thou wilt be able with farre more patience and resolution to digest all petty troubles and miseries in the meane time. For which purpose ponder upon these Points.

Fit meditations against death.

1. There is almost no man, but he hath suffer'd more paine in his life, than ordinarily he shall passe thorow in death. *The pangs of death* (saith M. *Ward*)

Life of Faith in death. pag. 78. *are often lesse than of the tooth-ache.*

2. The covenant of GOD is of force with us, as we lie in the dust of the earth, *Mat.* 22. 31, 32.

3. Our

3. Our union with CHRIST holds ſtill, *Col.* 1. 18. As the Hypoſtaticall did, when CHRIST lay in the grave.

4. Death is but a *ſleepe*, 1 *Theſſ.* 2. 13. *Acts* 7. 60.

5. [m] CHRISTS death hath taken away the ſting, and ſweetned it to all His, *Heb.* 2. 15.

[m] In CHRISTI morte mors objt. *Gregor in* 1 *Reg Cap* 2.

6. It is but a ſturdy Porter, opening the Doore of Eternity, and letting us into Heaven: A rougher paſſage to eternall pleaſures.

7. It is but like the *fall of a wheat corne into the ground, and dying, that it may ſpring up afterwards more gloriouſly*, *Ioh.* 12. 24.

8. It is but a *Departing out of this world unto the Father*, *Ioh.* 1. 31.

9. It is called in the Old Teſtament, *A gathering to their Fathers.*

10. *Iacob* made nothing of it. *And Iſrael ſaid unto* Joſeph: *Behold, I die*, *Gen.* 48. 21. *And when* Jacob *had made an end of commanding his ſons, he gathered up his feet into the bed, and yeelded up the ghoſt, and was gathered unto his people.*

9. Let us trim our lamps betime, I meane try our ſpirituall ſtates: for there are many fooliſh virgins; and many thouſands, who for want of a true touch-ſtone and ſound triall this way, find the pit of deſtruction to have ſhut her mouth upon them irrevocably and for ever, before they will acknowledge themſelves to be wide of the right way to heaven. I have beene often upon this argument, at this time I deſire onely to diſcover the deluſion of the greateſt part by an imaginary faith;

9. Preparative. Try your ſpirituall ſtate.

Mens deceits about Faith.

faith, and of understanding and worldly-wise men by a temporary faith, and that in short.

1. *Deceit. Ignorance of the beginning of their faith.*

For the first sort; these foure Demaunds may easily discover and destroy the vanity of their spirituall selfe-cousenage, and soule-deceit.

1. Aske them how they came by their faith, when they begun to believe, &c. and their ordinary answer will be this, or the like: *We cannot tell: we are not such Atheists or so prophane, but wee have believed ever since we were borne: wee have ever trusted in* CHRIST, *and made account of Him as our Saviour: We never doubted, but that He which made us,* [n] *will have mercy on us, &c.* But now these poore deluded ignorants are in the meane time meere strangers to any worke of the spirit of bondage, and pangs of the new-birth, which would have taught them with a witnesse to have taken notice what a mighty worke and admirable change the glorious Sun of saving faith is wont to cause wheresoever it comes. They could never yet sensibly and heartily cry, *Wee are uncleane, wee are uncleane*; we are *sicke*, we are *lost*, we are *heavy laden*, we are undone, we die, we are damn'd; except we drinke *of the water of life*, wash in that *Fountaine opened for sinne and for uncleanesse*, and have a blessed part in the Passion and purity of JESVS CHRIST, &c. Whereas now the true believer can tell you readily and experimentally, that he was first enlightned, convinced and terrified with sight, sense, and sorrow for sinne; and so on, as you shall find it *Instruct. for comfort. afflict. Consc. pag. 324. & seq.* But especially

[n] *Nay, but heare the Prophet:* It is a people of no understanding: therefore He that made them, will not have mercy on them; and He that formed them, will shew them no favour, Isa. 27. 1.

The birth and growth of faith may be knowne.

cially faire fall one good token: ever when justifying faith is infused, there is a thorow-sale of all sinne. *The Pearle of great price* will never bee had, except all be sold: which is a matter so remarkable, and makes such a miraculous change in a man, that it cannot chuse but be strongly remembred, and with greatest astonishment, and that even for ever, both in this world and the world to come. Sensuall pleasures and bosome sinnes are notoriously nail'd and glued to a carnall heart: they are as neere and deare unto it, as the most dainty and delicious meat to the palate; *Wickednesse* (saith *Zophar*) *is sweet in his mouth, hee hides it under his tongue; he spares it, and forsakes it not; but keepes it still in his mouth:* not onely as ordinary garments, but as the most costly jewels, and richest chaine: *Pride* (saith *David*) *compasseth them about as a chaine; violence covereth them as a garment:* as the very limbes of the Body. *Mortifie therefore* (saith *Paul*) *your members which are upon earth: fornication, uncleanenesse, inordinate affection, evill concupiscence, covetousnesse:* nay, and as the most necessary and noble parts, the *right eye*, and the *right hand*; *If thy right eye offend thee* (saith CHRIST) *plucke it out, and cast it from thee: ---- And if thy right hand offend thee, cut it off, and cast it from thee:* yea dearer then very life it selfe to flesh and bloud: For wee may observe and see too often such sonnes of pleasure, and slaves of lust to have no joy in this life, after they have lost the joy of this life. Hence it is, that many times the wretched worldling being robbed one way or other of the very

Job 20.12.

Psal.73.6.

Col.3.5.

Mat.5.29,30.

life of his life, his wedge of gold and hoards of wealth, makes an end of himselfe: that the wanton missing of his lustfull aime and much desired choise, finds no pleasure in this life; but cuts off himself by a violent and untimely death: that *Achitophel* being disgraced and over-top'd in a Point of Policy, the crowne and pride of his worldly happinesse, put his household in order, and hang'd himselfe. Well then, if it bee thus, that parting from carnall pleasures be as painefull and vexing, as if a man should pull the meat from our mouth, the chaine from our necke, clothes from our backe, the limbes from our body, the right arme from our shoulder, the eyes out of our head, and as the losse of our life; that happy soule which bids adieu everlastingly to all earthly delights, must needs take extraordinary notice, and be able for ever to give a ready and most sensible account of such a mighty change and marvellous worke.

1. *Deceit. No trouble about keeping faith.*

2. Aske them, how they keepe their faith: and they will tell you, they thank GOD, they are not troubled about it. They finde no such scruples, doubts, distrusts, feares, jealousies, terrours, temptations, desertions, wants, weakenesses, *&c.* as some precisers fellowes, who stand so much upon their profession, strictnesse, conscience, and other singularities above ordinary, so much talke of, and take to heart. They see no such necessity of running after Sermons, so much reading, prayer, poring upon precise bookes, recourse to Puritan-Ministers, Humiliation-daies, *&c.* They can believe quietly, follow their businesse, and goe to Heaven

Heaven without so much adoe. Nay, they are so farre from being troubled in any of these kinds, that if any amongst them be troubled in mind, and extraordinarily visited with spirituall distresse, the portion many times of GODS deerest children; they presently please and applaud themselves, that they are free; and conceive and peremptorily conclude that the afflicted is an hypocrite, hath beene a more hainous sinner then others, or medled too much with Scripture-businesses and divine matters. But now the true believer holds the precious heavenly Jewell of justifying Faith with much adoe, difficulty and * doubtings. He is as carefull and covetous (if it be possible) to preserve and save this Pearle, as the worldling his gold. For this purpose, he passeth thorow many sore and bitter conflicts with the fiercest assaults and fiericst darts of the Divell; (for hee knowes full well, that that is the arme and power of GOD unto us, for all sound comfort and spirituall well-being, and therefore he is most furious to weaken us there) with infinite gaine-sayings and temptations of our inbred infidelity, native ignorance, diffidence, wisdome of the flesh, our owne sense and feeling, and a world of oppositions continually. He is driven many and many a time to the Throne of Grace with prayers, teares, and strongest wrastlings for auxiliary forces, and renewed strength. O how often doth he resort with extremest thirst, and deerest longings to all the blessed Fountaines, that feed his faith; the person of CHRIST, His meritorious bloud, the Promises,

A true believer carefull to keep his faith.

** That Satan may worke our finall overthrow, it is his usuall custome to tell the true believing Christian that hee is destitute of faith; and contrariwise the unbelieving worldling, that he hath a strong faith; whereas in truth there is nothing in him, but secure presumption.* Down. Christ. Warf Cap 42.

GODS freeſt love, His ſweeteſt name; the covenant of grace, all the Ordinances, thoſe *Ones of a thouſand*, who are able to diſcover both the depths of the Divell, and the myſteries of Evangelicall mercy, *&c.* and for all this is glad many times to ſay unto his GOD: *Though Thou ſlay me, yet will I truſt in Thee:* LORD, *I beleeve, helpe Thou mine unbeleefe, &c.* The difference then ſtands thus: They hold it the eaſieſt thing of a thouſand; but hee finds it the hardeſt matter in the world, *To beleeve.*

Job 13.15. Mark. 9.24.

3. *Deceit. No fruits of faith.*

3. Aske them, what it hath wrought upon them: and they cannot give an account of any alteration to any purpoſe, or ſanctification at all. Imaginary Faith is but an idle *Idea*, a naked Notion, a meere fancy, a groundleſſe preſumption and true dreame; and therefore it is not active or productive of any reall effects, or true religiouſneſſe. But now ſaving faith doth ever beget a bleſſed change in the whole man, body, ſoule, ſpirit, calling, company, converſation, &c. *If any man be in* CHRIST, *hee is a new creature: Old things are paſſed away, Behold all things are new.* It is ever attended with thoſe three great workes of grace.

Fruits of Faith

2 Cor. 5.17.

1. *Univerſall Repentance.*

1. An univerſall repentance and returne from all ſins: from groſſe ones in practice and action; and from the moſt unavoidable infirmities at leaſt in allowance and affection.

2. *Univerſall ſanctification.*

2. An univerſall ſanctification in all the parts and powers of body and ſoule; though not in height of degree, yet without exception of parts.

3. *Univerſall Obedience.*

3. An univerſall obedience to all GODS commands;

mands; though not to perfection, yet in sincerity and truth: and with an heavenly traine of glorious graces; *love, hope, vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity, joy, peace, long-suffering, gentlenesse, goodnesse, meeknesse*, &c. 2 Pet. 1. 5, 6. Gal. 5. 22, 23.

Fruits of the weakest faith.

And even in the lowest ebbe and greatest weaknesse, it is ever wont to discover it selfe at least by poverty of spirit, hungring and thirsting after righteousnesse, striving against doubting, bitter complaints for want of former feelings, industrious seeking to be setled in beleeving, earnest and greedy longing after grace, highly prizing the LORD JESUS, and preferring Him infinitely before all the pleasures, profits and felicities of this life, resolving rather to die ten thousand deaths, than to returne any more to folly; selfe-deniall, contempt of the world, care to search out the sinne that may possibly hinder comfort, and be rid of it, continuall watchfullnesse and holy jealousie, lest we should be deceived, and faithfull labouring to subdue corruption.

4. Deceit. Light esteeme of the thing beleeved.

4. Fourthly, aske them, How they prize the object they apprehend imaginarily; for it is no better: and it is but thus: If you were able to assure them of wallowing in all worldly pleasures with constant health, and immortality upon earth: they would with all their hearts, part with all their hope of heaven hereafter: For they are yet but carnall, though selfe-confident. But now the divineneſse and excellency of spirituall delights which justifying Faith doth extract from the Objects about which it is exercis'd, doth so affect and

raviſh the heart of the true Believer; that well adviſed, in cold bloud, and out of temptation, hee holds all the corporall felicities of ten thouſand worlds, even world without end, in compariſon of them, but as droſſe, and dung, and duſt in the ballance. Our part in the perſon of CHRIST, with the purchaſes of His deareſt bloud, and poſſeſſion of the Deity bleſſed for ever by His meanes, doe more than infinitely tranſcend the utmoſt of all earthly contentments, rais'd above the higheſt poſſibility, by the moſt inventive and ſtrongeſt imagination, and to be enjoyed thorow a thouſand eternities.

How farre a temporary faith may go.

The ſecond ſort, which are a generation of more underſtanding men; ſtand thus for their ſpirituall ſtate, and thus fearefully couzen their owne ſoules, and come ſhort of ſalvation: They aſſay indeed to be religious, give up their names to Profeſſion, and would goe to heaven with all their hearts, ſo farre as the way holds, with enjoyment of temporall happineſſe: and therefore, they put on a *forme of godlineſſe*, and faire-out-ſide; furniſh themſelves with an artificiall habit of talking well; take part in all companies with the better ſide; follow and frequent Sermons with good forwardneſſe; ſet up prayer and other religious exerciſes in their families; put themſelves upon daies of humiliation; leave many ſinnes, do many things, hold an univerſall outward conformity to all the ordinances and divine Duties at the inſtance of the Miniſtery. And if they be of ability, countenance godly Preachers, ſtand for them, and entertaine

taine them into their houses with much affectionateneſſe and bounty, eſpecially ſuch as (perhaps) by reaſon of too much charity, unacquaintedneſſe with their wayes, lothneſſe to bee accounted too pragmaticall and rough, or ſomething comply with them in a falſe conceipt of their ſpirituall well-being, &c. But preſſe them further, over and beſides all this, to the heart and life of religion, to the power and pith of godlineſſe, crucifying of their corruptions, ſtrangling their luſts, maſtering their paſſions, parting with all ſinne, unfaſhioning them to the times, abandoning for ever their darling pleaſure, deniall of themſelves, contempt of the world, daily walking with GOD, delight in the *way of holineſſe*, an holy keeping of the LORDS day, fruitfulneſſe in all good workes, living by faith, an uncowardly oppoſition to the iniquities of the preſent, &c. which (they well know) will be neceſſarily accompanied with *Drunkards ſongs*, railings of the baſeſt, diſcountenance from ungodly greatneſſe, the worlds deadlieſt enmity *ſpeaking againſt every where*, &c. O then, you ſtrike them ſtarke dead on the neſt, as they ſay. Theſe are hard ſpeeches, very harſh, grating and ungratefull to their eares, and goe to their very hearts: and therefore in ſuch Points as theſe preſſing more preciſeneſſe, you may as well remoove a mountaine of braſſe with your little finger, as ſtirre them an inch. Say what you will, and preach out your heart, (as they ſay) they will no further. Thus farre as they goe already, ſhall either ſerve their turne for ſalvation, or they will

Wherein a temporary faith commeth ſhort.

Iſa. 35 2.

Acts 28. 22.

venture their soules with thousands that are worse than themselves. They pitch upon a safe, wise, moderate and discreet temper of religion, as they conceive and call it, and neither desire, or endeavour to goe any further, or grow any better. A faire day mends them not (as they say) and a foule day paires them not. As they are peremptorily confident, the *Pearle* will be had at their price; so they are constantly peremptory never to become more precise. And if it fall out sometimes, that they meet with some faithfull man of GOD, who hits right upon their humour; discovering the insufficiency of their present spirituall state, for future happinesse; and perswading them upon a necessity of salvation, to an universall resignation of themselves with unreservednesse and zeale to all the world, and will and waies of GOD; they are wont to put it off thus, or in the like manner: *The man is a good man, and of good parts, one whom I love well; but a little too hot, too boisterous and rough, and pinches too much upon precisenesse and particularizing mens spirituall states; that is all his fault: I must confesse, I am of such a nature and disposition, that I shall be more moved with milder Sermons, and calmer cariage in the Pulpit: I doe not see how this Ministeriall severity and roughnesse,*

* *sharpnesse*

* *sharpnesse of reproofe, and such searching into, and peremptory censuring mens state to* GOD-*ward, doth so much good*, &c.

* *And yet the Apostle saith,* Ελεγχε αυτὸς ἀποτόμως. Tit. 1. 13. Reprove them sharply, severely, cuttingly; of Ἀποτέμνω. Quemadmodũ medicus, qui

My whole *Discourse of true Happinesse* is a touchstone and looking glasse for a triall and discovery of the unsoundnesse and spirituall self-deceit: and therefore thither I remit them.

bili vult mederi, amaris utitur pharmacis, ita obdurati, præfracti, atq; contumaces homines duris & severis verbis arguendi sunt: malo enim nodo malus quærendus est cuneus. *Megander in loc*

Ut caro quæ callo obduruit non facilè accipit vibices plagarum, nisi improbis & crebris ictibus: ita animus assuetus peccatis, non commovetur correctione nisi severâ & acri. *Idem ibid.*

Hæc vehementia & severitas, quam hic *Paulus* in Pastore requirit, non vacat omni irâ: quem & CHRISTUM invasisse Evangelista testis est, *Mart.* 3 5.

Hæc autem justa est, & pia ira, quam Scripturæ vocant Zelum DEI, cum sit iracundia amore DEI & pietatis excitata: qualis CHRISTVM invasit cum negotiatores expulit è Domo Patris sui *Ioh.* 2. 15.

Hoc loco non alienos dicit, sed domesticos esse coarguendos. *Theophylact. in Loc.*

Neq; alienos solùm hîc taxat *Paulus*, sed eos nominatim qui CHRISTO nomen dederant *Calvin. in Cap.* 1. *ad Tit.*

For of all others, those which give their names to religion, and are unsound at the heart-root: who many times also most fearefully and scandalously shame their Profession, & cause the good way to be evill spoken of, by their worldlines, pride, fashions, ill tonguednes, passiõs, usury, detaining Church dues, cowardlinesse in good causes, impaticncy of Ministeriall reproofe, if it crosse thẽ in their cõmodity, strangenes of apparell, intimate correspondẽce with the prophane, &c. irreligiousnes of their servants and followers, &c. are to be searched thoroughly, and most severely censured, that they may be saved at the length, truly humbled, christians indeed, and not onely in their own conceipt, and such as GOD *would have them.*

10. A serious and fruitfull meditation upon the foure last things, hath beene ever holden very materiall, and of speciall moment, to make us (by GODS blessing) more humble, un-worldly, provident and prepared for the evill Day. Give me leave therefore, to select and propose some profitable Considerations thereabouts, and Conclusions thence, which may serve to mortifie our affections.

10. *Preparative. Meditate oft on the foure last things.*

ctions to the world, take off the edge and eagernesse in pursuit after earthly things; mollifie, and make fit our hearts for a more easie entrance, and effectuall entertainement of all saving impressions, and motions of the Word and Spirit, for our spirituall good; that intimes of terrour, we may stand like *Mount Zion*, unmooveable and magnanimous.

Death takes all away.

About Death, Consider:

1. That all the pleasures, treasures, and comforts of this life, wife, children, goods, gold, great friends, lands, livings, possessions, offices, honours, high roomes, brave situations, faire prospects, sumptuous buildings, pleasant walkes, and even the world it selfe, upon which thou hast lost so much labour, time, care, thoughtfullnesse, and doted so long, holding a divorce, as death it selfe, must all, upon the stroke of death, * which not heaven and earth, or any created power, can any wayes possibly prevent, divert, or adjourne, be suddenly, utterly, and for ever left, never more to be minded, medl'd with, or enjoyed in this world or the world to come. *When our breath goeth forth,*

* Orbis medicos ad te convoca; Podalyrios, Machaonas, Æsculapios, Hippocrates & Galenos omnes revivisscere jube, non hi omnes vel horulam annitus apponent, ultra quam relit. Deus pharmacopolia exhaurias, aurum & uniones gluttis ut vitam extendis, tamen terminos, qui præteriri non poterunt, non promovebis. Cautus sis, quantum velis, vitæ pericula omnia declines, morborum principijs obsles, numerum annorum non augebis. Optes, voveas, roges, nihil agis; vitæ tuæ termini jam constituti sunt, nec unquam, (quicquid resistas) præterijt poterunt. — Ciborum tibi præstantissimorum copia sit & selectus; vini florem bibas; numquam labores nisi ad sanitatem; tantum somni capias, quantum & Lex Archiatrorum, & ratio valetudinis poscit, Ad numerum caleas & algeas, nihilo minus mortalis eris, & ubi vitæ tuæ metam contigeris, age, valedic rebus humanis, & ad rationem reddendam te para: Tribunal te vocat.

and

and wee returne to our earth, all our thoughts perish: Even the thoughts of the greatest Princes, and mightiest Monarchs upon earth, who happily may have in their heads whole common-wealths, and the affaires of many kingdomes. *Put not your trust in Princes* (saith King *David*) *nor in the sonne of man, in whom there is no helpe. His breath goeth forth, hee returneth to his earth, in that very day his thoughts perish.* And therefore let it bee thy wisdome, to rent and weane thine affections from the world with an holy resolute violence in the meane time: * Disdaine and scorne to set thine heart upon those things here, which thou canst not, thou must not have in the second life. And there is good reason for it. For they are all (as I said before) at the best, and in the height: 1. But *Vanity*. And 2. *Vexation of spirit*. 3. They cannot satisfie the soule. 4. *They will not profit in the day of revenge*. 5. They reach not to eternity. 6. There is no man so assured of his honour, wealth or any worldly thing, but he may be deprived of them, the very next moment. 7. Thou needs to feare no want: *There is no man* (saith CHRIST) *that hath left house, or brethren, or sisters, or fathers, or mother, or wife, or children, or lands for my sake and the Gospels; but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life.* Of *eternall life*, the point is cleere: But how shall they be so manifoldly remunerated in this life?

Psal. 146. 3, 4.

Bee weaned from the world.

* Contemne vivens, quæ post mortem habere non potes. Difficile est, imò impossibile ut præsentibus quis fruatur bonis, & futuris; ut hic ventrem & illic mentem impleat, ut de deliciis transeat ad delicias, ut in terra & in cœlo gloriosus appareat. *Ber. De interiori Domo Cap.* 45

Mat. 10. 29, 30.

1. In the same kind, sometimes, and κατὰ τι ἴσον as

How they who leave the world are rewarded.

as they say. *Abraham*, at GOD's command, left his *countrey, kindred, and fathers house*: and he was afterwards (as you know) crowned with riches and honour abundantly, and became a great and mighty Prince: *Iob* for the glorifying of GOD, and confounding of Satan, bore patiently; and blessed GOD for the losse of all: and how richly was he after repayed with a large and singular addition, and excellency of goods and children. * *Valentinian* the Emperour was put from his place of command in the army, by *Iulian*, and banished for the profession of CHRIST: but afterward was called backe from banishment, and with much honour and applause advanced to the height of the

* Fertur *Iulianum* cum summam imperij Romani administraret, istum *Valentinianum*, qui præfectus cohortis erat, ex Albo militum qui in exercitu Joviniani vocabantur, exemisse, & perpetuo addixisse exilio: simulatione quidem quòd milites sibi subjectos, cum contra hostes pugnandum esset, parum commodè instruxerat, sed revera hinc inductus est. Cum *Iulianus* adhuc in Gallia, quæ ad occidentem solem vergit, ætatem ageret, ad quoddam delubrum ivit sacrificatum: simulq; cum eo fuit *Valentinianus*. Nam Romanis vetus erat mos, ut præfecti militum, qui Joviniani & Herculiani vocabantur Imperatorem proximè à tergo præsidij causâ sequerentur. *Valentinianus* autem cum esset limen delubri transgressurus, & sacerdos ritu Gentilitio virides olivæ ramusculos madefactos manu tenens, introeuntes illos aspergeret, guttâ in suam vestem delapsâ, ægrè admodum & graviter tulit. Christianus enim erat, & propterea sacerdotem, qui ipsum aquâ asperserat, & convitijs adoritur. Aiunt preterea eum etiam Imperatore *Iuliano* inspectante tantum vestis suæ cum ipsa guttâ excidisse, abjecisseq; quantum gutta madefecerat. Unde *Iulianus* ei admodum incensus, iratusq; non multò post condemnavit exilio, ut nimirum Melitinam, urbem Armeniæ perpetuò incoleret, causâ quidem simulatâ, quòd milites sibi subjectos negligenter admodum gubernasset. Noluit enim videri propter religionem ullo eum afficere incommodo, ne inde aut martyris, aut confessoris honos illi tribueretur: siquidem hâc de causa alijs etiam Christianis pepercerat, quia videret eos ex periculorum susceptione (uti suprà demonstratum est) tum gloriam sibi consequi, tum religionem ac fidem CHRISTI vehementer confirmare. Ac simul ut imperium Romanum Joviano delatum est, iste *Valentinianus* ab exilio *Nicæam* revocatus, mortuo jam forte *Iuliano*, & consilio ab exercitu & his qui tum primos magistratus gerebant, inito, omnium suffragijs Imperator deligitur. *Sozom. Histor. Ecclesiast. Lib. 6. Cap. 6.*

Imperiall

Imperiall dignity. The Apostles forsaking all for CHRISTS sake, had afterwards for one [a] poore cottage, the houses of all the faithfull Christians in the world, to which they were far more welcome, than ever any *Haman* was to his proudest palace: and so all godly Ministers in all ages ever find heartier entertainment, amongst the *Houshould of Faith*, (truly so called) than ever any naturall father, mother, sister or brother could possibly affoord; because, as yet they can see no beauty in the image of CHRIST in others, or in their feet who bring glad tidings, nor love spiritually.

The benefit of contentment.

2. Or in equivalence; by [b] contentment, which doth incomparably both in sweetnesse and worth surpasse & over-weigh all worldly wealth. Witnes that worthy reply of the most famous Italian Marquesse, *Galeacius Caracciolus* (having left the rich and pleasant Marquesdome of Vico, all Imperiall Popish, Princely, Courtly favours, and other proportionable felicities attending upon such humane

[a] Apostolis, postquam domi reliqu sſent omnia, omniũ fideliũ domus erant apertæ, ut loco unius ædiculæ centũ haberẽt domi-nos: omnesq; fideliũ agri Apostolis quoq; suum fructum & necessaria ferebant, ut rectè *Paulus* scripserit, 2 Cor. 6. 10. Apostolos esse *tanquam nihil habentes, & tamen omnia possidentes*. Sic ubi unum patrem, unam matrem, pauculos fratres, & sorores reliquerunt, alibi centum fideles invenerunt, qui paterno, materno, & fraterno animo eos prosecuti sunt. *Harmon Evang. Cap.* 132.

[b] Centupla igitur ista, hoc est multò plura animus recipit, non centuplo modo, sed infinito, majore tum voluptate utens modicis illis, quæcunq; ad vitam præsentem in persecutione DOMINVS dederit, quantilibet tribulationibus circundatus, quam ante cognitum Evangelium, usus fuerat ijs, quæ reliquit, *Bucer. in Cap* 29. *Matth.* Interim suas exhibarat DEVS, ut illis pluris sit, longèq; suavius tantillum boni quo fruentur, quàm si extra CHRISTVM illis affluueres immensa bonorum copia. *Calvin. Ibid. Centuplicia* ἑκατονταπλασίονα. *i e.* Quæ centies tanti sint, nempe quod ad verum usum, & commoda hujus etiam vitæ attinet: si modò illa non ex copijs & cupiditate nostrâ sed ex DEI nostri voluntate, (quæ una est certissima bonorum Regula) metiamur; adeò ut fideles in mediâ etiam egestate hujus promissionis eventum sentiant. Itaq; perridiculus erat *Julianus* ille Apostata quum hunc locum exagitans, quærere ni centum etiam uxores habituri essent Christiani. *Beza in Cap* 10. *Marci.*

great-

greatneſſe for the Goſpels ſake) to a wicked Jeſuite tempting him with a great ſumme of gold, to retu ne out of *Zion* to *Sodome*; from *Geneva* into *Italy*; [c] *Let their money periſh with them, who eſteeme all the gold in the world, worth one daies ſociety with* JESUS CHRIST, *and His* HOLY SPIRIT. I make no doubt but to any of our learned and holy men, exiles for CHRIST in Queene *Marics* time, of whom many after returned, and received an hundred fold according to the letter of the Text, *browne bread and the Goſpell* in Germany, during that bloudy five yeares, were infinitely more ſweet and deare, than all the Biſhopricks of ENGLAND with *Subſcription to the ſixe Articles.*

[c] *The life of Galeacius Caracciolus, the noble Marqueſſe of Vico in the kingdome of Naples. Cap 28*

Loſſe of temporals recompenced with abundance of ſpirituall.

3. Even in [d] an overflowing and tranſcendent manner, in a preſſed and heaped, and even over-inlarged meaſure by ſpirituall joy, peace of conſcience, contentment of ſoule, more familiarity with GOD, nearer communion with JESUS CHRIST, fuller aſſurance of His love, and our portion in Him, more ſenſible experience of His all ſufficiency, extraordinary exerciſe of faith, ſweeter taſte

[d] Fore dicit, ut in mediis etiam perſecutionibus centuplo fiat fœliciores, quàm unquam antea, qui CHRISTVM omnibus hujus vitæ commodis antepoſuerint *Idem Ibid*

Ecce qui reliquerit patrem, & elegerit ſibi Patrem DEVM, imò ei plus, quàm centuplum conſtat recepiſſe, *&c* ---- Qui reliquerit fratrem, ut habeat CHRISTVM fratrem, nonne melior erit ei quàm centum fratres? ---- Si dimittit ſubſtantiam, ab omnibus diligitur, ab omnibus honoratur, à quibuſdam autem & timetur. Nam ipſe DEVS cui ſe tradidit, dat ei gratiam eorum omnibus: Nonne melius eſt ei hoc, quàm univerſa terra? *Incertus Author in Mat. Hom 32.*

Ne quis ſuſpicetur quod dictum eſt ſolis congruere Diſcipulis: dilatat promiſſionem ad omnes qui ſimilia faciunt: Habebunt enim pro carnalibus cognatis, familiaritatem & fraternitatem cum DEO; pro agris Paradiſum; & pro lapideis ædibus ſupernam Hieruſalem, &c. *Theophylact in Cap. 19. Mat.*

Quamvis pios ſemper in hoc mundo perſecutiones maneant, & quaſi eorum tergo crux adhæreat, tam dulce tamen eſt condimentum gratia DEI, quæ ipſos exhilerat, ut illorum conditio regum delicijs optabilior ſit. *Calv Ibid.*

in

in the Promises, closer cleaving to the Word, clearer sight of divine excellencies, heartier longing for heavenly joyes, *&c.* One drop of which spirituall refreshing deawes distilling upon the soule even in greatest outward distresse; one glimpse of such glorious inward joyes shining from the face of the Sun of salvation into the saddest heart in the darkest dungeon, doth incredibly surpasse all the comfort which wife, children, wealth, or (in a word) worldly good, or mortall greatnesse can possibly yeeld.

GODS care of their posterity who lose any thing for GOD.

4. Or in posterity; by a very remarkable, if not miraculous providence and care for them. Consider for this purpose, that GOD-fearing Prophet, 2 *Kings* 4. who upon the matter, and in the true meaning, denied himselfe, and forsooke all for GODS sake. (e For he doth so also, who preferres the glory of GOD, the Gospell, the cause of CHRIST, and keeping of a good conscience, before any, or all earthly things; holding fast unfainedly a resolution, if he be put to it, and times require really and actually to leave all for CHRIST.) This good man might have f applied himselfe to the present, served the times, sought the Court, and sate at *Iesabels* Table with her other temporizing trencher-chaplaines. But it is said in the Text, that he *feared the* LORD, and so disdained, and abhor'd to gaine by humouring greatnesse, to grow rich and rise by baseneſse and

e Rel nquere aliquid propter nomen CHRISTI, sive propter CHRISTVM, est CHRISTVM præponere omnibus, & super omnia amare: ita eum esse charum pectori nostro, ut illius gratiâ paratí simus omnia relinquere quantumvis chara, quæ nos alliciunt, aut etiam cogunt, ut aliquid faciamus, quod sit contra ejus gloriam *Musc.*

f Colligemus ex hâc paupertate virum illum fuisse constantem in verâ & sanâ religione: quia si deficere voluisset, ad cultum *Iezabelis*, & impij regis, victus & justæ facultates ei non defuissent. *Pet. Mart. in loc.*

flattery.

flattery. And therfore did chuſe rather to die a begger, to leave his wife in debt, & expoſe his children to the bondage of cruell creditours, than any waies to make ſhip-wracke of a good conſcience, or conſent and concurre to the adulterating of GODS ſincere and purer worſhip. But mark what followes: rather than the wife and children of ſuch a man, who preferred GODS glory before his owne preferment, ſhall ſuffer want; they muſt be relieved by a miraculous ſupply, as appeares in the ſtory.

A good name given for loſſe of goods, &c. *& I will give thē an everlaſting name that ſhall not bee cut off.* Iſa 56.5. Prov. 22.1.

5. Or in *good & name; which is rather to bee choſen than great riches,* ſaith *Salomon.* For inſtance, compare together *Bradford* and *Bonner.* The name of that bleſſed man ſhall bee of moſt deare and glorious memory to all that *love our* LORD JESUS CHRIST *in ſincerity*, untill His ſecond comming: and it is like we ſhall looke upon him, and the reſt of that royall Army of Martyrs in Queene *Maries* time, with thoughts of extraordinary ſweetneſſe and love in the next world thorow all eternity. But now the remembrance of that other fellow, who (like a blood-thirſty Tyger) made ſuch horrible havocke of the Lambs of CHRIST, ſhall be had in a moſt abhorred, execrable, and everlaſting deteſtation. The name of the fore-named noble Marqueſſe, [h] who left and

[h] *Heare Calvin in his Epiſtle to him, before his Commētary upon the firſt to the Corinth.* Etſi neq; tu plauſum Theatri appetis, uno teſte DEO contentus neq; mihi propoſitum eſt laudes tuas enarrare: Quod tamen cognitu utile eſt ac fructuoſum, non prorſus celandi ſunt Lectores. Hominem primariâ familiâ natum, honore & opibus florentem; nobiliſſimâ & caſtiſſimâ matrone, numeroſâ ſobole, domeſticâ quiete & concordiâ, totoq; vitæ ſtatu beatum, altrò, ut in CHRISTI caſtra migraret patriâ ceſſiſſe: Ditionem fertilem & amœnam, lautum Patrimonium, commodam non minus, quàm voluptuoſam habitationem neglexiſſe; Exuiſſe ſplendorem domeſticum; Patre, conjuge,, liberis, cognatis, affinibus ſeſe privaſſe, &c.

loſt

and loſt all with a witneſſe for the Goſpels ſake, ſhall be infinitly more honored of all honeſt men, ſo long as any one heavenly beame of GODS eternall truth ſhall ſhine upon earth, than his uncles *Paul* the fourth, or all that Rope of Popes from the firſt riſing to the finall ruine of that Man of ſinne. Nay, theirs ſhall rot everlaſtingly; but his ſhall reflouriſh with ſweetneſſe, and freſh admiration to the worlds end.

2. That, to dye, is but to be once done; and if wee erre in that one action, we are undone everlaſtingly. And therefore have thine end ever in thine eye. * Let all our abilities, buſineſſes, & whole being in this life; let all our thoughts, words, actions, referre to this one thing, which (as it ſhall be well or ill ended) is attended either with endleſſe plagues, or pleaſures; with eternity of flames or felicity.

Men die but once.

* In cunctis quidem rebus neceſſaria eſt providentia; in iis tamen maximè, quæ amplius quam ſemel fieri nequeunt: ubicunq; pes lapſus fuerit, actum eſt: unus error multa trahit errorum millia. Hæc ratio mortis eſt; unicus in eâ error, infinitos trahet errores: Hic ſemel erraſſe, æternum eſt periiſſe.

Lamachus Centurio, admiſſi erroris increpabat militem, qui ut culpam diluceret, deinceps nil tale admiſſurum ſe promiſit. Cui Centurio: In bello, inquit, Bone vir, non licet bis peccare. *Plutarch in Lacon.*

In morte, eheu, nec vel ſemel quidem peccare licet. Nam hoc tale peccatum eſt irrevocabile. Semel mortuus es, ſemper mortuus es: ſemel malè mortuus es, ſemper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem æternitatem non poteris.

3. That thou maiſt looke upon thy laſt bed, to be full ſorely terribly aſſaulted by the king of feare, accompanied with all his abhorred horrours, and ſtinging dread; by the fearefull ſight of all thy former ſinnes, arrayed and armed in their griſlieſt formes, and with their fierceſt ſtings;

Terrors of death.

with the utmoſt craft and cruelty of all the powers of darkeneſſe, and the very powder-plot of the prince of Hell, that roaring Lyon, who hath induſtriouſly laboured to devoure thy ſoule all thy life long; with the terrour of that juſt and laſt Tribunall to which thou art ready to paſſe to reckon preciſely with Almighty GOD for all things done in the fleſh. What manner of man ought thou to be then in the meane time: in all holy care, fore-caſt and caſting about to give up thine account with comfort at that dreadfull houre? Be ſo farre from * deferring repentance in this Day of viſitation, and putting off till that time; (For how canſt thou poſſibly attend ſo great a buſineſſe, when thou art beſet with ſuch a world of wofull worke, and helliſh rage?) That thou ſhouldeſt in this day, like a ſonne of wiſdome, conſtantly ply and improove all opportunities, occaſions, offers, every moment, Miniſtery, mercy, motions of the Spirit, checks of conſcience, corrections, temptations, *&c.* to ſtore thy ſelfe richly with ſpirituall ſtrength againſt that laſt encounter, and of higheſt conſequence, either for eternall happineſſe, or unconceiveable horrour.

* Caveamus hunc ſcopulum *Differre.* Quot hominum millia vel hanc unam ob cauſam malè finierunt, quiâ diſtulerunt minimè differenda. Quid craſtinum, qui perendinũ ſaluti tuæ deſtinas? Craſtinus dies tuus non eſt: Hodiernus eſt. Hodiè quæſo, hac hora; jam age quod agendum eſt. Cras, aut perendiè ubi tu eris?

The body by death made loathſome.

4. That thy body, when the ſoule is gone, will be an horrour to all that behold it; a moſt loathſome and abhorred ſpectacle. Thoſe that loved it moſt, cannot now find in their hearts to looke on't, by reaſon of the grieſly deformedneſſe which death will put upon it. Downe it muſt into a pit of carions and confuſion, covered with wormes

wormes, not able to wag so much as a little finger, to remoove the vermine that feed and gnaw upon its flesh; and so moulder away into rottennesse and dust. And therefore let us never for the temporary, transitory ease, pleasure, and pampering of a ruinous, and rotten carkasse, bring everlasting misery upon our immortall soules. Let us never, for a little sensuall, short and vanishing delight flowing from the three filthy puddles of the *lust of the flesh, the lust of the eye, and the pride of life*, drowne both our bodies and soules in a dungeon, shall I say, nay in a boyling *sea of fire and brimstone, where we can see no banks, nor feele no bottome.

* Modò jam discamus pericula vicina nosse, quæ facilè cavet, qui prævidet. Non parùm interest è terra spectes naufragium passi sunt, & irreparabile, quotquot ad orcum præcipitati sunt; nec in portum unquam perventent. Æternitatis igneum mare, carcer æternus hos naufragos jam sepelivit.

5. That when the soule departs this life, it carries nothing away with it, but grace, GODS favour, and a good conscience. The Sunne of all worldly greatnesse, prosperity, and joy then sets for ever: Even Crownes, Kingdomes, Lands, Livings, and all earthly Possessions are everlastingly left. And * what will an immortall soule, destitute of divine grace, doe then? Then will that now newly-separated soule, finding no spirituall store or provision laid up in this life against the evill day, with an irksome and furious

A soule departed caries nothing but grace with it.

*Si conscientia sit inquinata, nihil uspiam nec in rebus conditis, nec in corde solatii est reperire: Omnia acerba, Fellea omnia: Et quò profugias? Ad Deum? Hostis est. Ad conscientiam? Carnifex est. Ad cœlites? Offensi sunt. Ad socios? Augebunt cruciatus. Ad delitias & voluptates? Conscientiam magis inquinabunt; &c.

reflexion, looke backe upon all its time spent in the flesh; and beholding there, nothing but abominations, guiltinesse and sinne: Presently awakes the never-dying worme which having formerly had its mouth stopt with carnall delights, and musl'd up with outward mirth, will now feed upon it with horrour, anguish, and desperate rage, World without end. O then, let these precious, deare, everlasting things breath'd into our bodies for a short abode in this Vale of teares, by the All-powerfull GOD, scorne with infinite disdaine, to feed upon Earth, or any earthly things; which are no proportionable object, either for divinenesse, or duration, for so noble a nature to nestle upon. But let them ply and fat themselves all the dayes of their appointed time, with their proper, native, and celestiall food: *At that great Supper* made by a King at the marriage of a Kings Sonne, *Luke* 14.16. *Matth.*22.2. And therefore must needs be most magnificent and admirable: At that *Feast of fat things, that Feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined, Isa.*25.6. The founder and furnisher whereof is the LORD *of Hosts*. He that made Heaven and Earth, makes it; and therefore it must needs bee matchlesse and incomparable: At the Well-head of *Wisdomes* richest Bounty; who *hath killed her beasts, mingled her wine, and furnished her table, Prov.*9.2. In and by these and the royallest feast that can be imagined, are shadowed, but infinitely short, and represented unto us, but nothing to the life, all those inexplicable

What the soule is especiall to long after.

divine

divine dainties, delicates, ſweetneſſes; thoſe gracious quicknings, rejoycings and raviſhments of ſpirit; which GOD in mercy is wont to communicate and convey thorow all the ordinances and meanes of grace to truly humbled ſoules, for a mighty increaſe of ſpirituall ſtrength and invincible comfort.

O how deliciouſly may a heavenly hungry heart feed and fill it ſelfe; 1. In the powerfull Miniſtry unfolding all the ſacred ſenſe and rich mines of GODS own meaning in his bleſſed Book. 2. In the precious promiſes of life, by the applications and exerciſe of Faith. 3. In the LORDS Supper, by making the LORD JESVS ſurer to our ſoules every time; and every time by feaſting afreſh upon his body and blood ſpiritually, with exultations of deareſt joy, and ſweeteſt glimpſes (as it were) of eternall glory. 4. In fruitfull conferences and mutuall communications of gifts, graces, prayers, duties with GODS people, which the LORD doth uſually and graciouſly water with the deawes of many ſweet and glorious refreſhings and quickning, much increaſe of Chriſtian courage, and an holy contentation in the *good way*. 5. In meditations upon the myſtery of CHRIST, the miracles of mercy upon us for our good all our life long, and the eternity of joyes and bliſſe above. 6. Upon the LORDS Day, when ſhowers of ſpirituall bleſſings are accuſtomed to fall from the Throne of grace all the day long, upon thoſe who ſincerely endeavour to conſecrate it as glorious unto him. 7. Upon thoſe ſoule-fatting daies of humiliation;

which who ever tried * either secretly, privately, or publikely; either by himselfe alone, with his yoke-fellow, in his family or congregation, and found not GOD extraordinary, according to the extraordinarinesse of the exercise?

* For secret and private, many thousands of Christians can speak very admirable, glorious, and extraordinary things:

Of publike thus speakes a learned Doctor. *To* GODS *glory, and to the stopping of our adversaries mouthes, the Papists (who know not what the true exercise of fasting meaneth) it is to be acknowledged, that howsoever we have not beene so frequent in this exercise, as were to be wished, yet notwithstanding, upon diverse publike occasions, there have beene publike Fasts observed and solemnized among us with good and happy successe: As for example; In the time of the great Plague,* Anno 1563. *After the great Earth-quake,* Anno 1579. *After intelligence had of the Spanish Invasion,* Anno 1588. *In the time of the great Famine,* Anno 1596. & 1597. *And now of late in this time of the Pestilence* Anno 1603. *Besides the private and secret fasting of the faithfull, as it hath pleased* GOD *to move them, either by private, or publike occasions.* D. Downam now Bishop in Ireland. The Christians Sanctuary. Sect. 54. pag. 54.

Nay, Heare King CHARLES Himselfe graciously acknowledging GODS extraordinary goodnesse in hearing our prayers in publike Fasts blessedly appointed by His owne royall Command: *And whereas the greatest confidence men have in* GOD, *ariseth, not onely from His Promise, but from their experience likewise of His Goodnesse, you must not faile often to re-call to the memory of the people with thankefullnesse, the late great experience we have had of His goodnesse towards us: For, the three great and usuall judgements which He darts downe upon disobedient and unthankefull people, are Pestilence, Famine and the Sword. The Pestilence did never rage more in this Kingdome then of late; And* GOD *was graciously pleased in mercy to heare the prayers, which were made unto Him; and the ceasing of the Judgement was little lesse than a miracle. The famine threatned us this present yeare, and it must have followed, had* GOD *rained downe His anger a little longer upon the fruits of the earth. But upon our prayers, he stayed that judgement, and sent us a blessed season, and a most plentifull Harvest,* &c. Instructions directed from the Kings most excellent Majestie, *&c.* pag. penult.

About

About the last JUDGEMENT, Consider,

1. How * cuttingly, and how cold the very first sight of the *Son of man comming in the clouds of Heaven with power and great glory*, will strike unto thine heart, who hast refused to turne on His side, and take His part all the time of thy gracious visitation. Then wilt thou begin with extremest griefe and bitternesse of spirit to sigh and say within thy selfe: Oh! He that I now see sitting downe upon yonder flaming white and glorious Throne, is that JESVS CHRIST, *the mighty* GOD, the *Prince of Peace*, that sweetest Lambe, whose precious bloud was powred out as water upon the earth, to *save his people from their sinnes*. And He it was who so fairely invited and wooed me (as it were) by His faithfullest Messengers, and intreated me with termes of dearest love, all my life long, but even to leave my lusts, and bid the Divell adieu; and He, even He, would become my all-sufficient and everlasting Husband; and now as at this time have set an immortall crowne of blisse and glory upon my Head with His owne all-mighty hand. But I alas! (like a wilfull desperate wretch) did not onely *neglect so great salvation, forsake mine owne mercy*, and so *judge my selfe unworthy of everlasting life*: but I also (a bloudy butcher to mine owne soule) all my few and evill dayes, basely and bitterly oppos'd His blessed kingdome; the purity, power, and holy precisenesse thereof, as quite contrary to my carnall heart, and that current of pleasures and worldly contentments

The terrour of CHRISTS *coming to the wicked.*

* Nota quo demùm tempore conspiciant improbi ac obstinati CHRISTI gloriam, nempè non priùs quàm ipsum persequuti fuerint, ac tum quidèm cogentur eum videre cum admiratione maxima & stupore; & cum dolore conscientiæ ineffabili, cum videbunt judicem sibi constitui eum, quẽ tàm indignis modis tractarunt in vita ista. Nemo est, qui non id ferat ægrè, si quem interfecit, eum habeat sibi judicem. *Rolloc in Iohan Cap. 3. mihi pag 518.*

into which I had desperatly cast my selfe: I indeed wretchedly and cruelly against mine owne soule, persecuted all the meanes which should have sanctified me, and all the men which should have sav'd me. Happy therefore were I now, if I could intreat the greatest Rock to fall upon me, or be beholding to some mighty mountaine to cover me; there to lie hid everlastingly [a] *from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* O that I now might be turned into a beast, or bird, or stone, or tree, or aire, or any other thing! Blessed were I, that ever I was borne, if I could now be unborne: That I might become nothing & in the state I was, before I had any being! Ah that my immortall soule were now mortall, that I might * die in hell, and not lie eternally in those fiery torments, which I shall never be able either to avoid, or abide! Let us then betime in the name and feare of God, kisse the Son lest he be angry at that Day; and so wee perish everlastingly.

[a] Rev. 6. 16.

* Flammas infernales sustinebit ubi est fletus & stridor dentium, ubi ululatus, lamentatio & pœnitentia sine ullo remedio; ubi est vermis ille, qui non moritur, & ignis qui nunquam extinguitur; ubi mors quæritur, & non invenitur. Quare in inferno mors quæritur & non invenitur? Quia quibus in hoc seculo vita offertur, & noluntaccipere, in inferno quærunt mortem, & non poterunt invenire. Ubi erit nox sine die, amaritudo sine dulcedine, obscuritas sine lumine, &c. *August. de Tem Serm* 152.

How to addresse our selves to Christ

Let us now, while the day of our visitation lasts, before *the Sun be set upon the Prophets*, addresse our selves unto him: 1. With hearts burdened and broken with sight of sin, and sense of divine wrath, *Mat.* 11.28. 2. Prize him infinitely and above all the world, *Mat.* 13.46. 3. Sell all, part with all sin, *Ibid.* Out of Egypt quite, leave not an hoofe behind, *Ex.* 10.26. 4. Take him as our husband & Lord, wher-

by

by we *become the sons of God, Ioh.* 1. 12. 5. *Take his yoke upon us, and learne to be meeke and lowly, Mat.* 11. 28. 6. Enter into the *way*, which is *called the way of holinesse, Isa.* 35. 8. 7. And there continue Professors of the Truth, and of the power of the Truth, and of the power of the Truth in truth: (For otherwise, thou mayest be a Professor, and perish eternally:) That CHRIST may owne thee, at that Day. Many professe the Truth, and not the power of the truth: some professe both the Truth and the power of it, but are false hearted. Where then shall the non-professour appeare? Nay the Persecuter of the *Sect, which is spoken against every where, Act.* 28. 22.

The strict account of the last day.

2. That thou must presently passe to an impartiall, strict, the highest & last Tribunal, which can never be appeal'd from, or repeal'd: there to give an exact account of all things done in the flesh. *For every thought of thine heart, every word of thy mouth, every glance of thine eye, every moment of thy time, every omission of any holy duty, or good deed, every action thou hast undertaken, with all the circumstances

* *Thy conscience shall then be suddenly, clearely, and universally irradiated and enlarged with extraordinarie light, to looke upon all thy life at once, as it were.*

Causæ cognitæ sient in revelatione omnium, quæ quisq; per vitam universam fecerit, dixerit, cogitarit. *Vesse de fud. Exp. 2 Thess.* 1. Quid est quod dicit, *Et libri aperti sunt*, & de alijs libris dicit? Nempe per apertionem librorum significatur, ut unicuiq; conscientia sua (nec enim ob testibus externis) suggestura sit omnem suam vitam. *Idem ibid.*

Iudicium sedit, & libri aperti, &c. Conscientiæ & opera singulorum utramq; partem, vel bona vel mala omnibus revelantur. *Hiron. in Dan.* 7.

Quædam igitur vis est intelligenda divina, qua fiet, ut cuiq; opera sua, vel bona, vel mala cuncta in memoriam revocentur, & mentis intuitu mira celeritate cernantur: ut accuset, vel excuset scientia conscientiam: atq; ita simul & omnes & singuli judicentur. *Aug. de Civit. Dei lib.* 20. *Cap.* 14.

Necesse igitur non erit, ut manifestatio fiat voce sensibili ac humana; sed satis erit, si menti repræsentetur, & manifestetur. *Hugo Victor in Lib.* 1. *de anima cap.* 11.

In hoc judicio fiet apertio librorum, sc. conscientiarum, quibus merita & demerita universorum sibi ipsis & cæteris innotescent, faciente hoc virtute illius Libri vitæ, verbi scilicet incarnati. *Bon. Brevilo. Cap* 1.

cumstances

cumstances thereof; every office thou hast borne, and the discharge of it in every point and particular: every company thou hast come into, and all thy behaviour there: every Sermon thou hast heard; every Sabbath thou hast spent; every motion of the spirit which hath bin made unto thy soul, *&c.*

Take account of thy self e beforehand.

Let us then, while it is called *to day*, call our selves to account, examine, search and try thorowly our hearts, lives, and callings, our thoughts, words, and deeds: let us arraigne, accuse, judge, cast and condemne our selves: and prostrated before GODS *Mercy-Seat*, with broken and bleeding affections, lowlinesse of spirit, and humblest adoration of His free grace, upon the same ground with the *Aramites*; 1 *Kin.* 20. 31. *We have heard that the kings of the house of Israel are mercifull Kings: let us I pray thee, put sack-cloth on our loins, and ropes on our heads, and go out to the King of Israel; peradventure he will save thy life.*

Get assurance of pardon.

Let us therefore give our mercifull GOD no rest, untill we have sued out our pardon by the intercession of the LORD JESVS, *&c.* And then we shall finde the reckoning made up to our hand, and [a] all matters fully answered before-hand. And (which is a Point of unconceiveable comfort) He that was our [b] Advocate upon earth, and pur-

[a] Hinc fidelium peccata non prodibunt in judicium: quum enim in isthac vita per sententiam justificationis tecta sunt & ablata; & ultimum illud judicium confirmatio erit, & manifestatio ejusdem sententiæ; non esset consentaneum, ut in lucem denuò tum temporis proferantur. *Amesius Medul. Theol. Lib. 1. Cap. 41. Sect. 22.*

[b] Qui modò est Advocatus noster, ipse tunc erit Judex noster. ----Si haberes causam apud aliquem judicem agendam, & instrueres Advocatum esse, susceptus ab Advocato, ageret causam tuam sicut posset; & si non illam finisset, & audires illum in judicio venturum, quantum gauderes, quia Ipse potuit esse Judex tuus, qui fuit paulò antè Advocatus tuus? ----Quia Advocatum præmisimus, securi Judicem venturum speremus. *Augustin. de Temp. Ser. 119.*

chased

chaſed the pardon with His owne hearts-bloud, ſhall then be our Judge.

3. That all the beaſtly and impure abominations of thine heart; all thy ſecret ſinnes and cloſet-villanies, that no eye ever looked upon, [c] but that which is ten thouſand times brighter than the Sun; ſhall all then be [d] diſcloſed and laid open before Angels, Men, and Divels; and thou ſhalt then and there be horribly, univerſally, and everlaſtingly aſhamed. Thou now acts perhaps ſecurely ſome hatefull and abhorred worke of darkneſſe, and wickedneſſe not to be nam'd, in thine owne heart, or one way or other in ſecret; which thou wouldſt not for the whole world, were knowne to the world, or to any but thy ſelfe, or one or two of thy curſed companions curbed by their obnoxiouſneſſe: but be well aſſured in that Day, at that great aſſize, thou ſhalt in the face of heaven and

All ſecrets diſcovered at the day of judgement.

[c] Sed tu quem times major eſt omnibus. Ipſe timendus eſt in publico, Ipſe in ſecreto. Procedis, videris: intras, videris. Lucerna ardet, videt te: Lucerna extincta eſt, videt te. In cubile intras, videt te. In corde verſaris, videt te. Ipſum time, illum cui cura eſt, ut videat te, & vel timendo caſtus eſto. Aut ſi peccare vis, quære ubi te non videat, & fac quod vis. *Idem de Verb Dom. Serm. 26.*

[d] Iniquitates tuæ omnibus populis nudabuntur, & cunctis agminibus patebunt univerſa ſcelera tua, non ſolùm actuum, verùm cogitationum, & locutionum. Multa verò tunc venient ex improviſo, quaſi ex inſidijs, quæ modò non vides, & forſitan plura & terribiliora his quæ vides. Undiq; erunt tibi anguſtiæ, hinc erunt accuſantia peccata, tremenda juſtitia, ſubtus patens horridum chaos, deſuper iratus Judex, intùs vermis conſcientiæ, foris ardens mundus. *Bern. de conſc. ad Fin.* Scio quod anima tam amaram, non æquè fert memoriam, ſed cogamus eam, & conſtringamus. Melius eſt nunc eam ipſa morderi memoria, quàm per illud tempus, ſupplicio. Si nunc peccatorum ſis memor, & ea continuò proferas, & pro ipſis depreceris, ea citò delebis: ſi nunc verò fueris oblitus, tunc & invitus coram omni mundo commonefies: ipſis in medium ſe ferentibus, & coram oſtentantibus, & amicis, & inimicis, & Angelis. *Chryſ. ad Pop Antioch. Hom.* 41. Cum hos relinquat, & captos Angeli quidam invitos trahant, & lachrymis perfuſos, & deorſum tacentes in gehennæ flammas, prius coram toto terrarum orbe ad dedecus productos; quantum dolorem eſſe putas? *Idem Hom.* 48. *de tremendo Iudicij die.*

Penſant ſancti viri quanta ſit illa verecundia in conſpectu tunc humani generis, Angelorum omnium Archangelorumq; confundi.

earth

earth, be laid out in thy colours to thine eternall confusion. Never therfore go about, or encourage thy selfe to commit any sin, because it is mid-night or that the doores are lockt upon thee; because thou art alone, and no mortall eye seeth thee, neither is it possible to be reveal'd: (And yet I must tell thee by the way, secret villanies have and may be discovered, 1. In sleepe. 2. Out of horrour of conscience, or in time of distraction.) For, suppose it be concealed, and lye hid in as great darknesse, as it was committed, untill the last and great Day: yet then shall it out with a witnesse, and be as legible in thy fore-head, as if it were writ with the brightest starres, or the most glistering Sun-beame upon a wall of Christall.

The terror of the last doome.

4. In what a wofull case thy heavy heart will be, and with what strange terrour, trembling, and desperate rage, it must needs be possest, and rent in peeces, when thou shalt heare that dreadfull sentence of damnation to eternall torments and horrour, pronounced over thine head: *Depart from me* * thou *cursed* wretch *into everlasting fire, prepared for the Divell and his angels*: Every word breathes out nothing but fire and brimstone, vengeance and woe, bites deeper, and terrifies more

Mat. 25. 41. *expounded.*

* *Though the sentence be pronounced generally, yet every reprobate will take it to himselfe with infinite anguish of spirit by particular application.* Quæritis a scholasticis, utrum una generali sententia, & electi recipiendi sint in cœlum, & reprobi conjiciendi in gehennam. Sanè sic videtur, quia non nisi generalis a Matthæo sententia adfertur. Tamen dixerit aliquis, opus esse, ut sua singulis sententia dicatur, quia & præmiorum & pœnarum certi eruat gradus. Ad hoc pleriq, respondent, sensibili quidem voce pronunciatum iri sententiam generalem: sed eam, quia particulatim omnes sciant, quantum præmium, quantave pœna maneat ipsos, id cujusq; menti esse repræsentandum, ita ut ejusce manifestationis non minus aperta alijs futura sunt judicia, quàm si singulis sua diceretur sententia. *Voss. de Iud exer. The. 3.*

than

than ten thousand Scorpions stings. To *depart* from that glorious presence were hell enough: but thou must also goe with a *curse*: not onely so, but into *fire*: and that must be *everlasting*, fed continually with infinite rivers of brimstone, and kept still in flame and fierceneſſe, by the unquenchable wrath of the most just GOD, thorow all eternity. And in that horrible dungeon and fiery lake, thou shalt never have other company or comforters but wicked Divels, and they insulting over thee everlastingly with much hellish spite, and stinging exprobrations, for neglecting so great salvation all thy life long; and losing Heaven, for some base lust, and believing their lies. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodome* with brimstone, were attended with such terrours, and hideous out-cries: How infinitly transcendent to all possibility of conceipt, expression, or beliefe, will the confusions and tremblings of that Day be; when so many millions of men shall be dragg'd downe with all the Divels of Hell, to torments without end, and past imagination. There was horrible scryking, when those five filthy cities first felt fire and brimstone drop downe upon their heads; when those rebels saw the *ground cleave asunder*; and *themselves and all theirs goe down quicke into the pit*; when all the sonnes and daughters of *Adam* found the floud rising and ready to over-flow them all at once: But the most horrid cry that ever was heard, or ever shall be in Heaven or Earth, in this world, or the World to come, will be then, when

when all the forlorne condemned reprobates, upon sentence given, shall be violently and unresistably haled downe to Hell, and pulled presently from the presence not onely of the most glorious GOD, the LORD JESVS, Angels, and all the blessed Ones, but also of their Fathers, Mothers, Wives, Husbands, Children, Sisters, Brothers, Lovers, Friends, Acquaintance; * who shall then justly and deservedly abandon them with all detestation & derision: and forgetting all neareneſse and deareſt obligations of nature, neighbour-hood, alliance, any thing, rejoyce in the execution of divine justice in their everlasting condemnation. So that no eye of GOD or man shall pitty them; neither shall any teares, prayers, promises, suits, cries, yellings, calling upon rocks and mountaines, wishes never to have beene, or now to be made nothing, &c. bee then heard or prevaile in their behalfe; or any one in Heaven or Earth be found to mediate or speake for them; to reverse or stay that fearefull doome of eternall woe: but without mercy, without stay, without any farewell, they shall be immediately and irrecoverably cast downe into the bottomeleſse pit, of easeleſse, endleſse, and remedileſse torments, which then shall finally shut her mouth upon them. Oh! What then will be the gnawings of the never-dying worme; what rage of guilty consciences; what furious despaire; what horrour of mind; what distractions and feares; what bitter looking backe upon their miſ-spent time in this world; what * banning of their brethren in iniquity; what cursing the day of their birth; and even blaſ-

Beati cœlites non tantùm non cognito ũ sed nec pietatem sempiternis supplicijs adultam miserationem flectentur. Imò verò lætabuntur justi cum viderint vindictam; *Manus suas lavabunt in sanguine peccatorum.* Malum autem quẽq; sic Deus omneſq; boni habebunt odio, ut nec filius quidem pietatẽ habeat de Patre in pœnis conſpecto. *Anſelm de ſimilitud. cap. 32.*

* Damnari Deum, Sanctos, ſe ipſos, omneſq; ſceleris ſocios aſſiduis execrationibus devovebunt parentem filius, filiũ parens, matrem filia, hanc mater execrabitur: omnes vitæ dies, annoſq; & ipſam quâ quiſq; natus eſt horam maledictis onerabit.

blaſpheming of GOD Himſelfe bleſſed for ever; what tearing their haire and gnaſhing of teeth; what wailing and wringing of hands; what deſperate roaring; what hideous yelling, filling heaven, and earth, and hell, *&c.* No tongue can tell, no heart can thinke! Be fore-warned then, in a word, To thirſt, long and labour infinitely more to have JESVS CHRIST in the meane time, ſay in the Miniſtery to thy truly humbled ſoule; *I am thy ſalvation*; than to be Poſſeſſour (if it were poſſible) of all the riches, glory and pleaſures of moe worlds, than there are ſtarres in heaven.

About HELL, Conſider,

1. The Paine of loſſe. Privation of GODS glorious preſence, and eternall ſeparation from thoſe everlaſting joyes, felicities and bliſſe above, is the more * horrible part of hell, as Divines affirme. There are two parts (ſay they) of helliſh torments; 1. *Paine of loſſe*; and 2. *Paine of ſenſe*: but a ſenſible and ſerious contemplation of that ineſtimable and unrecoverable loſſe, doth incomparably more afflict an underſtanding ſoule indeed, than all thoſe puniſhments, tortures, and extremeſt ſufferings of ſenſe.

The paine of loſſe in hell.

* *Pœna damni*, ſeu *divinæ viſionis privatio*, omniũ omninò ſuppliciorum ſummum eſt, quo Deus hominem punire poteſt. Namuti *videre* Deum, ipſiſſima beatitudo eſt. Ità, Deum *videre non poſſe*, maxima damnatorum pœna eſt, è qua inexplicabilis in eorum voluntate naſcitur triſtitia.

Inter ſupplicia omnia hoc futurum eſt ſummum, maximumq; a Conditoris aſpectu vel brevi morula detineri. Si jam ab eodem excluſus ſis æternum, Hoc tibi tormentum erit infandum prorſus & inexplicabile.

It is the conſtant and concurrent judgement of the

The pain of loſſe greater than the torment in hell.

the antient * Fathers, that the torments and miseries of many hels, come farre short, are nothing, to the shutting out everlastingly from the kingdome of heaven, and unhappy banishment from the beatificall vision of the most soveraigne, only, & chiefest Good, the thrice-glorious *Iehovah*, blessed for ever. For, by how much the degrees of infinite good and happines in GOD, exceed the finite wickednesse and misery of men: by so much greater is the sorrow and griefe, (being rightly conceived) for the losse of that, than for the sense of this. Assure then thy selfe before-hand, though thou little thinke so in the meane time, the losse but of the least raye of that Sun-like resplendent Body, we should have in Heaven; but of a taste of those over-flowing rivers of pleasure, and un-utterable blisse of that happy soule which should dwell in such a Body; but of one foot-breadth of the pavement of the Empyrean Heaven, to which the Starry Firmament is but a Porch, or out-house; but one houres company with all the crowned Saints, and glorious inhabitants of that happy Place; but of one glaunce upon the glorified Body of JESVS CHRIST; but of one glimpse of that unapproachable Light, and *Iehovahs* face in glory;

* A Deo abalienari ac separari, pœnis est à gehenna gravius est: sicut oculo, luce, cerebri dolor ibsit, & animanti vita privari molestum est. *Basil. Ascet. cap 2. mihi pag 255*

Intolerabilis est gehenna & illa pœna: tamen licet quis innumeras ponat gehennas, tale nil dicet, quale illa fœlici excidere gloria, a Christo odio haberi: Audire, *Nescio vos Chry. Adpo. Antioch Hom 47. mihi col 329*

Omnia verò gehennæ supplicia superabit, Deum non videre, & bonis carere, quæ in potestate habuisti obtinere. *Bern. de inter. Domo. Cap. 38.*

Videtur una tantummodò pœna esse, comburi. Si verò aliquis diligentèr expendat, duplex hoc invenit esse supplicium. Qui enim in gehenna uritur & cœlorum regnum prorsus amittit: quæ certè pœna major est, quàm cruciatus ille flammarum. *Chrysost. in Mat. Hom 24.*

Intolerabilis quidèm res est etiam gehenna: Quis nesciat, & supplicium illud horribile? Tamen si mille aliquis ponat gehennas, nihil tale dicturus est, quale est a beatæ illius gloriæ honore repelli, exosumq; esse Christo, & audire ab illo: non novi vos. *Ibid.*

I

I say, the losse but of any one of these would be a far dearer and more unvaluable losse, than that of ten thousand worlds, were they all compos'd of purest gold, and brim-full with richest jewels. What will it be then (thinke you) to lose all these, nay, the full and absolute fruition of all heavenly excellencies, beauties, glories, pleasures and perfections, and that eternally: I know full well that carnall conceipts and worldly-wise men will wonder at this; for, having no sight but by sensuall eyes, they cannot possibly apprehend, or will by any meanes acknowledge any such thing. Eagle-ey'd they are, and sharpe-sighted enough into things of earth; yet blinder than a mole (as they say) in beholding any spirituall or celestiall beauty. But had we but the eyes of *Austin*, *Basil*, *Chrysostome*, and some other holy Fathers, (and why should not ours be clearer and brighter, considering the greater splendour and illustriousnes of divine knowledge in these times?) we should easily confesse that the farre greatest, and (indeed) most unconceiveable griefe would be, to be severed for ever from the highest and supreme Good: and that a thousand thousand rentings of the soule from the body, were infinitely lesse than one of the soule from GOD. *Nicostratus* in *Ælian*, himselfe being a cunning artisan, finding a curious peece of worke, and being wondred at by one, and ask'd, what pleasure hee could take, to stand as he did, still gazing on the picture, answered: Hadst thou mine eyes, my friend, thou wouldest not wonder, but rather bee ravished, as I am, at the inimitable art of this rare

and admired peece. * It is proportionably so in the present Point. Or were we vouchsafed but one moment of *Pauls* heavenly rapture, that we might see but a glimpse of that infinite glory, and drinke but one drop of those ever-springing Fountaines of joy; then should we freely acknowledge and feele the truth of what I say; and that all I say comes far short of what we shall find.

*Si verò id non possumus sermone monstrare, nihil est omnino mirandum. Neq; enim novimus illorum Beatitudinem præmiorum, ut infœlicitatem quoq; de eorũ amissione scire possimus. Cæterum *Paulus*, qui ista comparat, certissimè novit, quoniam excidere a Dei gratia omnium sit profectò miserrimum. Nos autem hoc tunc absque dubio discemus, cum experimento cœperimus doceri. Sed illud ut ne patiamur faxis ô benigne Fili Dei, neq; experiamur intolerabile illud, horrendumq; supplicium, quàm grande sit: Nam quam malum illorum bonorum portione privari, aperte quidem exprimi non potest. *Chrys. Ibid.*

Loose not infinite joyes for vaine delights.

If it be so then, that the losse of the presence of God, and endlesse pleasures be so painfull, irrecoverable and inestimable; and that it hath beene many times made manifest unto you by Scriptures, Fathers, reasons, convincing, familiar, easie resemblances; and the same also appeares, and may be clearely concluded by the third exhortation before the Sacrament in the Common-Prayer Book; to wit, that living and lying wittingly and willingly in any one sinne against conscience, robs us of all these infinite ever-during, unutterable joyes, and beatificall vision, and fruition of God himselfe for ever: I say, sith it is both thus and thus: Let every one of us in the name & feare of God, as we would not for a few bitter-sweet pleasures, nay, sometimes one vile lust in this vale of teares for an inch of time, lose unknowne delights thorow all eternity in another world, with an unshaken invincible resolution oppose all sorts and assaults of sin, with all

all motions, enticements, and temptations thereunto: Let us hold with holy *Chrysostome*; [a] *That it is worse and a more wofull thing to offend* CHRIST, *than to be vexed with the miseries of hell.* Let us professe with *Anselme*: [b] *That if we should see the hatefullnes of sin on the one side, and the horror of hell on the other, and must necessarily fall into the one, we would rather choose hell than sin.* [c] It is reported also of *Edmund* his successor; that he was wont to say: *I will rather leape into the fiery lake, than knowingly commit any sinne against* GOD. Let us resolve with another of the Antients: *Rather to be torne in peeces with wild horses, than wittingly and willingly commit any sin.* See for this purpose twenty curbing *Considerations* to keep from sin. *Instr. for comf. afflict. Consc. pag.* 108.

[a] Et si multi gehennam omnium malorum supremum atque ultimum putant: Ego tamen sic censeo, sic assiduè prædicabo, multò acerbius esse Christum offendere, quam gehennæ malis vexari. *Idem in Mat. Hom* 37. *ad fin.*

[b] Si hinc, inquit A. peccati pudorem, & illinc cernerem inferni horrorem, & necessariò uni illorum haberem immergi, priùs me in infernum mergerem, quam peccatum in me immitterem. Mallem enim purus à peccato & innocens gehennam intrare, quam peccati sorde pollutus cœlorum regna tenere. *Anselm. de similitud. cap.* 190

[c] Potius, ajebat, in ardentem rogum insiluero, quàm ullum peccatum in Deum commisero. *In marg.*

2. The *Paine of sense.* The extremity, exquisitenesse and eternity whereof, no tongue can possibly expresse, or heart conceive. Consider before-hand, what an unspeakeable misery it would be (and yet it would not be so much as a flea-biting to this) to lye everlastingly in a red hot scorching fire, deprived of all possibility of dying, or being ever consum'd! I have somewhere read of the horrid execution of a Traitour in this manner: being naked, he was chained fast to a chaire of brasse or som other such mettall, that would burne most furiously, being fil'd with fiery heat; about which was

The torments in hell.

made a mighty fire, that by little and little caused the chaire to be red and raging hot, so that the miserable man [d] roared hideously many houres for extremest anguish, and so expired. [e] But what an horrible thing had it bin to have lien in that dreadfull torment eternally: and yet all this is nothing.

[d] Tyrannis prisca vix acerbiores cruciatus ullos reperit, quam vivum flammis tradere, lentè exurere, assare.

Ignis suppliciorum ultimum, gravissimum. Sed ô mitem gehennam, ô temperatas flammas, vel millies vivum comburi! Feralis hæc sententia: mille horas tolerare flammas, captivis inferorum longe clementior videretur, quàm si reo jamjam plectendo vitæ fiat gratia.

[e] Tormentum horribile prorsus, nec verbis effabile, hominem igne eminus ac lentè admoto tribus horis torreri vivum. Quodnam igitur tormentum, ô DEVS, quàm infandum, quàm incomprehensum, non duas, tresvè horas, non unum alterumq; diem, non annum, annosquè mille, sed æternitate tota (quæ tamen nunquam tota erit) & corpus & animam uri, nec unquam comburi! Hîc vox & verba deficiunt.

Fire of hell worse than any other fire.

[f] Ignis infernalis & noster nimium quantum differunt, & primò quidem urendi sensu. Noster ignis *Augustino* pictus videtur, sed ille alter verus. Discrimen ingens, imò vix ulla similitudo veræ, ac pictæ flammæ.

Quicquid hîc te urit, fabula est, jocus est: quicquid hîc pateris, merissimus ludus est: ignium umbra sunt ignes nostri ad illa inferorum incendia; pœnæ quas hîc dependimus deliciæ sunt, ad illâ nunquam desitura tormenta.

For, if the black fire of hell be truly corporall and taken properly, as some of the Fathers suppose; yet it is such (say they) that as far passeth our ordinary hottest fire, as ours exceeds the [f] fire painted upon the wall. And it must be so, I meane, as farre surpasse our most furious ordinary fire, immeasurably, unconceivably in degrees of heat, and fiercenesse of burning. For, the one was created for comfort; the other purposely to torment: the one is made by the hand of man; the other tempered by the angry arme of almighty GOD, with all terrible and torturing ingredients, to make it most fierce and raging, and a fit instrument for so great and mighty a GOD to torment everlastingly such impenitent reprobate rebels. It is said to be *prepared*, *Matth.* 25.41. *Isa.* 30.33. as if the all-

powerfull

powerfull wisdome did deliberate, and (as it were) sit downe and devise most tormenting temper for that most formidable fire: the one is blowne by an aiery breath; the other by the angry breath of the great GOD, which burnes farre hotter then ten thousand rivers of brimstone: *The pile thereof* (saith the Prophet) *is fire and much wood, the breath of the Lord, like a streame of brimstone, doth kindle it.* Isa. 30. 33.

What soule doth not quake and melt with thought of this fire, at which the very divels tremble? There is no proportion betweene the heat of our breath, and the fire that it blowes. What a fearefull fire then is that which is blowne by a breath dissolved into brimstone? which a great torrent of burning brimstone doth ever mightily blow?

If hell-fire bee metaphoricall it is the worse.

If it be s metaphoricall, as *Austin* seemes some

s Dicerem quidem sic arsuros sine ullo corpore spiritus, &c. Nisi convenienter responderi cernerem, talem fuisse illam flammam, quales oculi quos levavit, & *Lazarum* vidit, qualis lingua cui humorem exiguum deideravit infundi, qualis digitus *Lazari*, de quo id sibi fieri postulavit, ubi tamen erant sine corporibus animæ. *Aug de Civit.* DEI. *Lib.* 21. 10.

Metaphorice loquitur de exitio reproborum, quod satis alioqui complecti non possumus, quemadmodum nec beatam, & immortalem vitam percipimus, nisi sub figuris quibusdam ingenio nostro accommodatis adumbretur: unde apparet quàm inepti & ridiculi sint Sophistæ, qui de illius ignis naturâ & qualitate subtiliùs disserunt, atq; in eo explicando variè se torquent. Explodendæ sunt crassæ hujusmodi imaginationes, cum figuratè Prophetam loqui intelligamus, &c. *Cal. in Isa c.* 30. *v ult*

Quod igni cruciandos dicit nuper metaphoricam esse locutionem admonui: idq; ex membro adjuncto apertè liquet. Neq; enim fingendi sunt è terrâ & vermes, qui infidelium corda arrodant. *Idem in Cap* 66. *v ult.*

Qui æternum illum ignem, materialem & elementarem fingunt; naturæ inferioris, & superioris; temporis & æternitatis modum confundunt. Cum enim nihil materiatum & physicum capax sit proprietatum hyperphysicarum, fieri non potest, ut corporeus ignis, quem Pontificij Scholasticorum auctoritate freti, (nam Patres hîc dubitanter loquuntur) in tartaro statuunt, æternitatis sit capax.---Ad hæc, cum idem ignis sit paratus Diabolo & hominibus impijs, Mat. 25 41. Ignis autem corporeus non possit agere in spiritum; planum sit, ignis imagine spirituale supplicium adumbrari. ---Porrò nulla omninò causa est, cur ibi statuatur ignis corporeus, cùm vermis morsus, quo mentis æstum figurati docent Scholastici, ignis ustionem longè exuperet, ex ipsorum sententiâ. *Til. adhuc Orthodox. Syntag. Pag* 2. *Cap.* 68.

where to intimate, and some moderne Divines are of mind: and as the *gold*, *pearles* and *precious stones* of the *wall streets and gates* of the heavenly Jerusalem (*Rev.*21.) were metaphoricall; so likewise it should seeme that the fire of hell should also be figurative: And if it be so; it is yet something els, that is much more terrible and intolerable. [h] For as the Spirit of God, to shadow unto us the glory of heaven, doth name the most pretious, excellent and glorious things in this life, which notwithstanding come infinitely short; so doth He intimate unto us the inexplicable paines of hell, by things most terrible and tormenting in this world, fire, brimstone, *&c.* which yet are nothing to hellish tortures. Whether therefore it be *materiall* or *metaphoricall*, I purpose not here [i] to dispute, or goe about to determine: neither is it much materiall for my purpose. For, be it whether it will, it is infinitely horrible and insufferable beyond all compasse of conceipt, and above the reach either of humane or Angelicall thoughts. It doth not onely exceed with an incomparable disproportion all possibility of patience and resistance; but also even ability to beare it; and yet notwithstanding, it must upon necessity be borne so long as God is God.

[h] Sciendum Scripturam res futuri sæculi rerum corporearum symbolis & imaginibus adumbrare solitam; quemadmodum cœlestia gaudia, rerumpræ stantissimarum & jucundissimarum typis; ità damnatorum cruciatus rerum tristissimarum & acerbissimarum umbraculis; verme, igne, tenebris, stridore dentium, catenis caliginis, stagno sulphureo, *&c.* nobis depingere. *Idem. Ibidem. Thesi.* 40.

[i] Curiosorum imò furiosorum ignem hunc contentionis gladio, ultrà quam fas est, fodere. Nos, aculeatis subtilium quæstionum tricis, apinisq; tanquàm Ægyptijs pediculis in Sophistarum sinu relictis, in hanc potiùs curam, toto pectore incumbere decet, ut ignem illum fidei scuto extinguamus; ne qualis sit, tandem experiamur. *Idem Ibid. Thesi.* 51.

All tortures together not comparable to hell.

Take in a word, all that I intend to tell you in the point

point at this time. [k] If the ſeverall paines of all the diſeaſes and maladies incident to our nature, as of the ſtone, gout, colicke, ſtrangury, or what other you can name, moſt afflicting the body: nay, and add beſides all the moſt exquiſite and unheard of tortures, (and if you will, even thoſe of the *Spaniſh Inquiſition*) which ever were or ſhall be inflicted upon miſerable men, by the [l] bloudieſt executioners of the greateſt tyrants, as that of him in the braſen chaire mentioned before, *&c.* and collect them all into one extreameſt anguiſh; and yet it were nothing to the torment which ſhall for ever poſſeſſe and plague the [m] leaſt part of a damned body! And as for the ſoule: let all the griefes, horrours and deſpaires that ever rent in peeces any heavy heart; and vexed conſcience; as of *Iudas*, *Spira*, &c. And let them all bee heaped together into one extremeſt horrour, and yet it would come infinitely ſhort to that deſperate rage and reſtleſſe anguiſh, which ſhall eternally torture the leaſt and loweſt faculty of the ſoule! What then doe you

[k] Poteſt quis ſibi repreſentare, quicquid unquam illætabile, luctuoſum, crudele, miſerandum, horribile vidit & audijt, quicquid ab orbe condito ſæva tyrannorum cruſtelitas excogitavit, quicquid ad uſquè mundi occaſum ſæviſſimorum hominum immanitas invenire poterit, hoc autem omne ſi velut in faſce colligatum cum æternitate damnatorum componere ..... cum *Chryſoſtomo* proclamabit: Hæc omnia quæ hîc patimur, merus ludus ac riſus ſunt, ſi cum illis ſupplicijs in contentionem veniant.

Pone, ſi libet, ignem, ferrum, & beſtias, & ſi quid his difficilius: attamen, nec umbra quidèm ſunt hæc ad illa tormenta. ----Nonne videmus terrenos milites principibus ſervientes, quomodò ligant, quomodò flagellant, quomodò perfodiunt coſtas, quomodò faces tormentis adhibent: ſed hæc omnia ludicra, & riſus ad ſupplicia. *Chryſoſt ad Pop. Antioch. Hom.* 40.

[l] *Conſider here all the horrible tortures inflicted upon Chriſtians in the Primitive times: That man in the brazen chaire, Ravilla's torments; French ſtory, pag* 1294. *All the monſtrous cruelties throw the Turkiſh Story: the fiery and bloudy miſeries executed upon our bleſſed Martyrs in Queene* Maries *time: the barbarous and prodigious butcheries of the Spaniſh Inquiſition, which the Poet brings in as the fourth Fury.*

[m] *Becauſe all the members of the body and powers of the ſoule have beene weapons of unrighteouſneſſe, man ſhall be plagued in all the parts of the body, and faculties of the ſoule by that horrible inſtrument of helliſh torment; called by* CHRIST, Fire prepared for the Divell and his angels, Mat. 25.

think wil be the torment of the whole body? What wil be the terrour of the whole soule? Here both invention of words would faile the ablest Oratour upon earth, or the highest Angell in heaven.

A madnesse not to bee mooved with hell-fire.

Ah then, is it not a madnesse above admiration, and which may justly amaze both heaven and earth, and be a prodigious astonishment to all creatures, that being reasonable creatures, having understanding like the Angels of GOD, eyes in your heads to fore-see the approaching wrath, hearts in your bodies that can tremble for trouble of mind, as the leaves of the forrest that are shaken with the wind, consciences capable of unspeakable horrour, bodies and soules that can burne for ever in hell; and may (by taking lesse paines in the right way, then a drunkard, worldling, or other wicked men in the wayes of death and going to hell) escape everlasting paines: yet will sit heere still in the face of the Ministry with dead countenances, dull eares, and hard hearts, as senslesse and unmooved, as the seates you sit on, the pillars you leane to, and the dead bodies you tread on, and never be said, (as they say) never warn'd, untill the fire of that infernall lake flame about your eares! O monstrous madnesse and mercilesse cruelty to your owne soules! Let the Angels blush, heaven and earth bee amaz'd, and all the creatures stand astonished at it.

The anguish of the damned for neglecting the time of grace.

3. When sentence is once irrevocably past by that high and everlasting Judge, and the mouth of the bottomlesse pit hath shut it selfe upon thee with that infinite anguish and enraged indignation, thou

thou wilt take on, teare thy haire, bite thy nailes, gnash the teeth, dig furiously into the very fountaine of life, and (if it were possible) spit out thy bowels: because having by a miracle of mercy beene blessed all thy [n] life long in this gloriously illightened *Goshen* with the fairest noone-tide of the Gospell that ever the Sun saw, and either didd'est, or mightest have heard many and many a powerfull and searching Sermon; any one passage wherof (if thou haddest not wickedly and wilfully forsaken thine own mercy, and suffered Satan in a base and beastly manner to blindfold and baffle thee) might have beene unto thee the beginning of the new-birth, and everlasting blisse: yet thou, in that respect a most accursed wretch, diddest passe over all that long day of thy gracious visitation, like a *sonne or daughter of confusion*, without any piercing or profit at all; and passed by all those goodly [o] offers and opportunities, with an inexpiable neg-

[n] Occasio tibi nunquâ defuit, tu semper occasioni. Potuisti, & noluisti: Lue, jam lue nequitias. En tm tot tamq; gravia flagitia; cum tamen lõgè suaviùs virtuti licuisset operari quàm vitijs. En perditissime, inter jocos & ludos perdidisti regnum: Potuisses esse fœlix æternum, modò voluisses: brevi ac levi laborebea. tam immortalitatem tibi parasses, modó voluisses. En stultissime, pro

carnis voluptatulâ, pro spurcâ, & momentaneâ oblectatiunculâ immensas vendidisti voluptates. Nimirùm tua tibi caro, quàm cœlum charior erat. Sentis iam, quas delicias sectatus fueris? Predixi, monui, vellicavi. Sed actum egi, nihil profeci, oleum & operam perdidi. Nunc vindico, nunc spes & res abs te segregant, sed tuâ solius culpâ. En impurissime ut delectatiunculas pauxillo temporis retineres, perdidisti omnia. Procul nunc à te honores, thesauri, voluptates beatorum; ad quas omnis tibi via intercepta est. Hæc tibi tormenta libidines tuæ pararunt, in hos ignes tua te præcipitavit incontinentia: tuam illam hilarem, sed brevem insaniam, nunc luis æterno luctu. Desperat' ploras Paradisi gaudijs privatum? Tu ipse te privasti. Ac acerbissimè doles perenne cœleste epulum neglectum? Tu neglexisti. --- Differendo & negligendo huc sponte irruisti cœcus & amens, hîc nunquàm exiturus amplius. Nulla hîc libertas, nulla salus. Despera centies, sex centies, despera millies, æternùm desperaturus, eternum moriturus, & ad mortem nullis sæculis proventurus. * Hoc lacerabit cor damnatorum quòd gratiam millies oblatam recusarunt millies. Indè in seipsos furenter exardescent miseri, & assiduò sibi ipsis lugubrem hanc cantilenam occinent: ô tempus rerum omnium pretiosissimum! ô dies ô horæ plusquàm aureæ, quò evanuistis æternum non redituræ! Nos cœci & excordes, obstructis oculis & auribus libidine furebamus, & mutuis nosmet exemplis trahebamus ad interitum.

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lect and horrible ingratitude; and so now liest drown'd and damn'd in that dreadfull lake of brimstone and fire, which thou mightest have so easily and often escaped. P This irksome and furious reflection of thy soule upon its owne wilfull folly, wherby it hath so unnecessarily and sottishly lost everlasting joy, and must now live in endlesse woe, will vexe and torrture more then thou canst possibly imagine, continually gnaw upon thy heart with remediless and unconceivable griefe; and in a word, even make an hell it selfe.

P Non minùs tunc quàm gehennà nos exagitabit, quià quandò brevissimo spatio temporis non insudavimus, cœlo, & ineffabilibus bonis privari nos intelligemus. *Chrysost. in Mat Hom. 77.*

Est qui decẽ millia Philippeorum assequi potuisset adeundâ hæreditate, sed ille ignaviissimus causæ suæ indormijt, itaq; hæreditatem tàm opulentam neglexit; jamq; talibus ferè pœnitentiæ furijs agitatur, ut ipse sibi immineat, velut ipsum discerpturus. Et nonnunquàm mors inde violenta sequitur. Haud alitèr damnatorum quilibet seipsum sic allatrat: Potuissem; auxilia non deerant, vocabar. Potuissem, Ehu! Potuissem; sed nolui. A summo bono exclusissimus sum in omne ævum; & usq; in æternum non videbo lumen, quia nolui videre. Sentire tanto se bono privatum esse, & quidem suâ culpâ inexplicabilis, infandus erit dolor mœrorq;

Feare to let slip the day of grace.

O then, having yet a *price in thine hand, to get wisdome*, to go to heaven, lay it out with all holy greedinesse, while it is called *To day*, for the spirituall and eternall good of thy soule! Improve to the utmost, for that purpose, the most powerfull Ministry, holiest company, best bookes, all motions of GODS Spirit, all saving meanes, *&c.* Spend every day, passe every Sabbath, make every prayer, heare every Sermon, thinke every thought, speake every word, do every action, *&c.* As though when that were done, thou wert presently after to passe to judgement, and to give up an exact account for it, and whatsoever els *done in the flesh.*

Hell-torment endlesse.

4. That the conceipt of the everlastingnesse of the

the torments, when they are now already seiz'd upon the soule, and hopelesnesse of ever comming out of hell, will be yet another hell. If thou once come there, [q] and there most certainely must thou be this night, if thou diest this day in thy naturall state, and not new-borne; I say then (so terribly would the consideration of eternity torture thee) that thou wouldest hold thy selfe a right [r] happy man, if thou mightest endure those horrible paines, and extremest horrours no moe millions of yeares, then there be sands on the sea shore, haires upon thine head, starres in the firmament, grasse piles upon the ground, and creatures both in heaven and earth. For, thou wouldest still comfort thy selfe incredibly with this thought: *My misery will once have an end.* But alas! This word [s] *Never* will ever rent thine heart in peeces with much rage and hideous roaring; and give still new life to those insufferable sorrowes, which infinitely exceed all expression or imagination. Let us suppose this great body of the earth upon which we tread to be turned into sand, and mountaines of sand to be added still, untill they reach unto the Empyrean Heaven, so that this whole mighty creation were nothing but a sandy moun-

[q] Ite furiosi, ite & delitijs affluere supremam fœlicitatem credite; hodiè vino & plumis vos mergite, cras forsitan mergendi flammis.

[r] Si nobis saltem concederetur ut arenesus quispiam mons extolleretur amplitudine terras coæquans, fastigio cœlum attingens, ex quo, post centum millia annorum advolans avicula rostro non plus auferret, quàm est decima unius arenulæ pars, & rursùs post alterum centum annorum mille, aliam arenulæ unius decimam partem, & pari modo aliam atq; aliam, ita ut spatio decies centum millium annorum, tantum unicum arenulæ unius granum de monte illo arenoso minueretur: quàm læti, quàm alacres essemus, quòd post ultimam saltem montis totius ablationem, damnationis nostræ finem aliquem haberemus.

[s] Ah, vel muscæ, vel culicis punctiuncula, si tamen sit æterna, quam inexplicabilis cruciatus pronunciabitur? Quis igitur horror exercebit damnatos, vel ob unam hanc, sed assiduam cogitationem? Hic ignis æternùm ferendus, hic ululatus æternùm audiendus, hic horror sempiternus.

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taine: let us then further imagine a little wren to come but every hundred thousandth yeare, and carie away but the tenth part of one graine of that immeasurable heape of sand; what an innumerable number of yeares would be spent, before that world of sand were all so fetcht away? and yet, woe and alas that ever thou wast borne! When thou hast lien so many yeares in that fiery lake, as all they would amount to, [t] thou art no nearer comming out, than the very first houre thou entered'st.

[c] Damnati sic calculum ponunt. Elapsis decem millibus annorum, adjicientur centum millia, posthæc centum millia, tot jungentur myriades, & milliones quot in firmamento sunt stellæ, & in littore maris arenæ. Post quæ longissima annorum spatia, quasi nihil de pœnis nostris accisum esset, sic iterùm ab initio pati tormenta incipiemus: atq; ita sine interruptione, sine fine, sine modo, volvetur assiduè nostrorum tormentorum rota.

Ex quo poli sunt perfecti,
Aude numero complecti
Stellas cæli, stillas roris,
Undas aquei fluoris,
Guttas imbris pluvialis,
Floccos velleris nivalis
Quot sunt vere novo flores,
Quot odores, quot colores,
Quot vinaceos Autumnus
Poma legit & vertumnus;
Quot jam grana tulit æstus,
Frondes hiemis tempestas.
Totus orbis animantes,
Aër atomos volantes,
Pilos feræ, pecus villos,
Vertex hominum capillos:
Adde littoris arenas,
Adde graminis verbenas,
Tot myriades annorum
Quot momenta sæculorum!
Heus adhuc Æternitas
Portus fugit à damnatis.

Metire semel, iterùm sæpius: post decem annorum milliones, post centum mille myriadum annorum, post decies centies millena millia millorum annorum; necdum finem, necdum medium, imò nondum *Æternitatis* principium designasti: junge ad illa omnes hominum & Angelorum cogitationes, omnes motus & mutationes quamvis rerum creatarum: adde his arenulas, quot non possent millenarum terrarum vastissimo sinu contineri: collige denique in unum omnes numeros Arithmeticæ quadratos, cubicos quosvis: nunc imple his numeris volumina chartarum hinc ad supremos cœlos usque, nondum *Æternitatis* durationem mensus es, tantum abest, ut eas emensus. Quamdiu igitur durabit *Æternitas*; Semper. Quando finietur? Nunquam. Quamdiu cœlum erit cœlum; Quamdiu inferi erunt inferi; Quamdiu DEVS erit DEVS, tamdiu durabit Æternitas: tamdiu cœlum beabit Sanctos; tamdiu improbos torquebunt inferi. Ne quæso, molestior sis quærendo: Apprehende saltem, si comprehendere non potes.

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edst in. Now, suppose thou shouldest lie but one night grievously afflicted with a raging fit of the stone, collicke, strangury, tooth-ache, pangs of travaile, &c. Though thou haddest to helpe and ease thee a soft bed to lie on, friends about thee to comfort thee, Physitians to cure thee, all cordiall and comfortable things to asswage the paine; yet how tedious and painfull, how terrible and intolerable would that one night seeme unto thee? How wouldest thou tosse, and tumble, and turne from one side to another, counting the clock, telling the houres, esteeming every minute a moneth, and thy present misery matchlesse and unsupportable? [x] What will it be then (thinkest thou) to lie in fire

[*] Sumamus noctem unicam quam à curis, aliisvè fodicantibus cogitationibus insomnem aut quam infestante calculo, urente podagra, torminibus aut dentium doloribus in nos sævientibus, turba-

tam exigimus. Quàm hæc talis nox longa, & instar hebdomadis, aut mensis est! Quid si anno toto sic inter dolores jacendum, quid si annis centum, quid si mille annis, si sex aut decem millibus annorum? Quid si æternum & sine fine?

[x] *It would proove an extreme misery (as it seemes) to lie eternally upright, and never stirre, even upon a bed of roses: what would it be then, to sit for ever in that fiery chaire mentioned before? But then above all degrees of comparison, what will it be to roare everlastingly in hellish flames! Heare my Author:* Memini me legere, nec sine admiratione, fuisse hominem, qui Æternitatem animo sic perspexerit: Quis mortalium est, aiebat ipse secum, qui quidem sanæ mentis sit & ratione utatur, qui regnum Galliæ, Hispaniæ, Poloniæ, regna sanè opulentissima sibi vendicet ea pactione, ut quadraginta continuos annos in lectulo rosis strato, eoq; mollissimo resupinus jaceat? Et licet forsan non defuturus sit, qui ad hanc conditionem descendat; is tamen non totum triennium (res certa) sic decumbet, quin abrumpat & dicat: finite, surgam; malo carere regnis, non dicam tribus, sed omnibus, quàm sic continuè, licet mollissimè jacere, vel decem tantùm annis; necdum viginti, aut triginta, vel uti pactio fiebat, annis quadraginta. Itáne res se habent, ut nemo sanus reperiatur, qui ut triplici regno donetur, triginta vel quadraginta annis dicta lege decumbere velit? Quàm ergò cœca, quàm furiosa est insania, ob lacerum rete, ob tres aviculas, ob crepundia vilissima, illúd petulanter subire periculum, & tale designare facinus, ob quod in candente crate, in feretro flammeo, non solis quadraginta, non quadringintis, nec quatuor millibus, sed nec quater centenis millibus, sed æternùm torqueatris furijs; ô mortales, intemperatissimis agimur, nisi jam maturè, & in rem nostram sapimus. In mollissimo lecto jacere, sed semper jacere, & æternum jacere, supplicium foret inexplicable. Quid jam omnium apud inferos suppliciorum erit cumulus ac congeries formidabilissima?

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and brimstone, kept in highest flame, by the unquenchable wrath of GOD, world without end? Where thou shalt have nothing about thee but darknesse and horrour, wailing and wringing of hands, [y] desperate yellings and gnashing of teeth: thine old companions, in vanity and sin to ban and curse thee with much bitternesse and rage; wicked Divels to insult over thee with hellish cruelty and scorne; the never-dying worme to feed upon thy soule and flesh for ever and for ever. [z] O Eternity! Eternity! Eternity!

[y] Apud inferos singulariſſimũ erit tormentũ, perpetuum audire tot centenorum millium horribiliſſimos mugitus, planctus, rugitus; perindè ſi meri boves aſſentur vivi, aut ſi rapidi canes catenas rumpere luctentur, nec poſſint. Fingamus quoſcunq; aurium cruciatus, clamores hominum, latratus canum, luporum ululatus, mugitus boum, rugitus leonum, aliarum beſtiarum fremitus, fragores nubium, dejectus aquarum, & quicquid inamœnum auribus fingi poteſt: ah quam id omne nihil eſt ad Orcini hæ plebis deſperatiſſimum fletum, cujus auctarium eſt ſtridor dentium.

[z] O cœcitas humanæ gentis nullis ſat lachrymis deploranda! Ex omnibus templorum Pulpitis clamatur, Æternitas, Æternitas, Æternitas. Nos nihil ominus præſenti ducimur voluptate. Adeò perire ſuave eſt.

Quis exprimat quid ſit æternitas? Quis concipiat quid ſit Æternitas? Eſt unum perpetuum *Sum*, quod præterito caret & futuro. Eſt circulus, cujus centrum ſemper, circumferentia nunquam. Cogito mille annos, cogito tot annorum millia quot ſunt momenta, ſeu puncta in toto tempore à condito mundo uſq; ad ejus conſummationem, & de æternitate nihil habeo. O Æternitas! Quis poterit par eſſe Æternitati in tormentis? *Et ſumus tormenti ipſorum aſcendet in ſæcula ſæculorum*, Apoc 14. Quid eſt *in ſæcula ſæculorum*? Volo dicere, & neſcio dicere. Illud tantùm ſcio id ipſum eſſe, quod DEVS ſolus ſua infinitate ambit & complectitur.

Be not wearied in ſeeking to avoid hell.

Sith it is thus then, that upon the little inch of time in this life, depends the length and bredth, the height and depth of immortality in the world to come: even two eternities; the one infinitely accurſed, the other infinitly comfortable; loſſe of everlaſting joyes, and lying in eternall flames; ſith never ending pleaſures or paines doe unavoidably follow the well or miſ-ſpending of this ſhort moment

ment upon earth; with what unwearied care and watchfulneſſe ought we to attend that *One neceſſary thing all the daies of our appointed time, till our change ſhall come?* How ought we *as ſtrangers and pilgrims to abſtaine from fleſhly luſts? What manner of perſons ought we to be in all holy converſation and godlineſſe?* How thriftily and induſtriouſly to husband the poore remainder of our few and evill daies for the *making our Calling and Election ſure:* In a word, with what reſolution and zeale to do or ſuffer any thing for JESVS CHRIST? *With what induſtry and deareneſſe to ply this moment, and prize that eternity!

* Quid agis miſer, perire vis? Facillimo iſtud impendio fiet: horula una, imò vel unica parte horulæ; imò momento vel unico per iram vel libidinem patras, quod æternum doleas.

Hic ſeriò cogitandum: Itáne homines eruditi, & humano ſenſu ſancti accuſantur, judicantur, damnantur? Quid mihi fiet miſero? Ergò animum quantis poſſum induſtriis curabo. Alii ſe, ſuamq; cuticulam curent æternitatis obliti, vigeant, floreant, cras forſan cinis & favilla. Hos ego mores nihil moror, hanc ego viam non ingrediar, nam & alium viæ terminum quæro.

Concerning the joyes of Heaven,

The excellency of Heaven unutterable.

Let mee tell you before hand, that the excellency, glory, and ſweetneſſe thereof, no mortall heart, finite braine, created underſtanding can poſſibly conceive and comprehend to the life, For,

1. *Paul* tels us, 1 *Cor.* 2. 9. That *neither eye hath ſeene, nor eare heard, neither heart of man conceived* the incomprehenſible ſublimity and glorious myſteries of that heavenly wiſdome, and inexplicable divine ſweetneſſe revealed in the Goſpell: (For I take that to bee his naturall immediate meaning)

meaning:) How transcendently (then) unutterable and unconceiveable is the complement, perfection, the reall actuall, and full fruition of all those Evangelicall mysterious revelations, accomplished to the height in the highest heavens thorow all eternity? Where we shall enjoy the face and beatificall presence of the most glorious and all-sufficient GOD, as an object wherein all the powers of our soules will be satisfied with everlasting delight.

The eye of man hath seene admirable things: Coasts of Pearle, Crystall mountaines, rockes of Diamond, Golden mines, Spicy Ilands, *&c.* (so Travailers talke, and Geographers write.) [a] *Mausolus Tombe*, *Dianaes Temple*, the *Egyptian* [b] *Pyramides*, and all the wonders of the world.

The eare hath heard the most delicious, exquisite, and ravishing melody. Such as made even *Alexander* the Great transported with an irresistable pang of a pleasing rage as it were, and delightfull [c] dancing of his spirits, that I may so speake, [d] *Exilire è convivio*, &c.

[a] *Mausoleum. Mausoli* regis Cariæ sepulchrum, ab Artemisiâ uxore extructum, tanta operis magnificentia, ut inter septem orbis miracula fuerit numeratum.

[b] Maximæ hujus generis in Ægypto fuisse memorantur circa Memphim structuræ ex quadratis lapidibus admirandæ, fastigiatæ ultra omnem excelsitatem, quæ manu fieri posset, &c.

[c] Spiritus qui in corde agitant, tremulum, & subsultantem recipiunt aerem in pectus & indè excitantur: A spiritu musculi moventur, &c. *Scalig. Exercit.* 202.

[d] *Cardan. Subtil. lib* 13.

Mans heart can imagine miraculous admirabilities, rarest peeces, worlds of comforts and strange felicities. In conceipt it can convert all the stones upon earth into pearles, every grasse pile into an vnvaluable jewell, the dust into silver,

the

the sea into liquid gold, the aire into crystall. It can clothe the earth with farre more beauty and sweetnesse, than ever the Sun saw it. It can make every Starre a Sun, and all those Suns ten thousand times bigger and brighter then it is, &c.

And yet the height and happinesse of Evangelicall wisdome doth farre surpasse the utmost which the eare, eye, or heart of man hath heard, seene, or can possibly apprehend. And this so excellent light upon earth discovering the inestimable treasures of hidden vvisdome in CHRIST, is but as a graine, to the richest golden mine, a drop to the Ocean, a little glimpse to the glory of the Sun; in respect of that fullnesse of joy hereafter, and everlasting pleasures above: with what a vast disproportion then doth the inimaginable excellency of heavenly blisse surpasse and transcend the most enlarged created capacity? Infinitely, infinitely.

Why the glory of heaven is not at full revealed

2. Our gracious GOD in his holy unsearchable wisdome doth reserve and detaine from the eye of our understandings a full comprehension of that most glorious state above; to exercise in the meane time our faith, love, obedience, patience, &c. As a father shewes sometimes, and represents to the eye of his child, a glimpse and sparkle (as it were) of some rich orient jewell, to make him love, long, pray and cry for a full sight of it, and grasping of it in his owne hand: So our heavenly Father in this case. If celestiall excellencies, and those surpassing joyes, arising principally from the visible apprehension of the purity, glory and

beauty of GOD, were clearely seene and fully knowne, even by speculation, it would bee no strange thing, or thanksworthy for the most horrible Beliall, * to become presently the holiest Saint, the worlds greatest minion, the most mortified man. But in this vale of teares we must live by Faith.

* Tanta est autem pulchritudo justitiæ, tanta jucunditas lucis æternæ, hoc est, incommutabilis veritatis, atq; sapientiæ, ut etiamsi non liceret amplius in ea manere, quàm unius diei mora, propter hoc solum innumerabiles anni hujus vitæ pleni deliciis & circumfluentiâ temporalium bonorum rectò, meritóq; contemneretur. *August. de Lib. Arb. Lib. 3. Cap ult.*

How small capacity from Adams fall.

3. It is a fruit of our fall with *Adam*, and the condition of this unglorified mortall state here upon earth, *to know but in part*: From which our knowledge above shall differ, as the knowledge of a child from that of a perfect man: as knowledge by a glasse, from apprehension of the reall object: as knowledge of a plaine speech, from that which is a riddle. *It is not for us* (saith * one) *in these earthly bodies, to mount into the clouds, to pierce this fulnesse of light, to breake into this bottomelesse depth of glory, or to dwell in that unapproachable brightnesse: This is reserved to the last Day; when* CHRIST JESVS *shall present us glorious and pure to His Father without spot or wrinkle.*

1 Cor. 13.

* Induci in nubes, penetrare in plenitudinem luminis, irrumpere claritatis abyssos, & lucem habitare inaccessibilem, nec temporis est hujus nec corporis. Id tibi in novissimis reservatur, cum te mihi exhibuero gloriosum non habentem maculam aut rugam, aut aliquid hujusmodi. *Bern Super Cant. Serm 38.*

The glory of heaven not comprehended without supernaturall illumination.

4. Our understandings upon necessity must bee supernaturally irradiated and illightened with extraordinary enlargement and divinenesse, before

we

we can possibly comprehend the glorious brightnesse of heavenly joyes and full sweetnesse of eternall blisse. It is impossible in this life for any mortall braine to conceive them to the life, as to compasse the heaven with a span, or containe the mighty Ocean in a nut-shell. The *Philosopher* could say; that as the eyes of an Owle are to the light of the Sun, so is the sharpest eye of the most pregnant wit to the mysteries of nature. How strangely then would it bee dazeled and strucke starke blind with the excessive incomprehensible glory and greatnesse of celestiall secrets, and immortall light?

But although wee cannot comprehend the whole, yet wee may consider part. Though wee cannot take a full draught of that over-flowing fountaine of endlesse blisse above, yet wee may taste; though we cannot yet enjoy the whole harvest, yet we take a survey of the first fruits. For, the Scriptures to this end shadow unto us a glimpse, by the most excellent, precious and desireable things of this life.

Thus much premis'd; let us (for my present purpose) about the joyes of Heaven, consider;

1. The Place, where GOD and all His blessed ones inhabite eternally. *The Place of eternall glory.*

But how can an infinite GOD bee said to dwell in a created heaven?

GOD from all eternity when there was nothing, to which Hee might manifest and make knowne Himselfe is not said to dwell *How GOD can be in a place.*

* *As for the place of* GOD *before the world created, the finite wisdome of mortall men hath no perception of it: neither can it limit the seat of infinite power; no more than infinite power it self can be limited; for, His Place is in Himself, whom no magnitude else can containe.* S. W. Rawleigh Lib. 1. Cap. 4.

Non est quod quæras ultrà, ubi erat antequam mundus fieret? Præter ipsum nihil erat, ergò in seipso erat. *Bern. de consid. Lib. 5 Cap. 6.*

Antequam faceret DEVS cœlum & terram, ubi habitabat? In Se habitabat, apud Se habitabat, & apud Se est DEVS. *Aug. in Psal. 122.*

Ante omnia DEVS erat solus, ipse Sibi & mundus, & locus, & omnia. Solus autem: quia nihil extrinsecus præter Illum. *Tertull. adversus Praxean. non procul ab initio.*

* Est DEVS ita ubique, ut non tantum omnes hujus universi partes permeet, sed etiam immensa illa spatia quæ sunt supra cœlos (qua est naturæ infinitate) penetret: non tamen existimes DEVM ibi esse, tanquam in loco positivo repletivè, sed tantum per immensitatem essentiæ. *Eustachius De* DEO. q. 6.

* any where, either to have beene out of Himselfe, or in any thing, but onely in Himselfe. He was therefore an heaven to Himselfe. But when Hee pleased He created the world; that in so large and goodly a Theater He might declare and conveigh His power, goodnesse and bounty, some way or other, to all creatures. Especially, Hee prepared this glorious heaven wee speake of, not that it might enclose or enlarge His happinesse: But that Hee might unspeakably beautifie and irradiate it with unconceiveable splendour of His Majesty and Glory; and so communicate Himselfe beatifically to all the Elect, Saints and Angels, even for ever and ever. I said, not that it might enclose, conclude and confine Him: For, He is as truly without the heavens, as He is in them: And Hee is where nothing is with Him. He was when nothing was, and then He was, where nothing was beside Himselfe. *Before the Creation there was* properly, *neither* when nor where, *but onely an incomprehensible perfection of indivisible immensity and eternity; which would still bee the same, though neither heaven nor earth, nor any thing in them should any more be.* * *But we may not so place Him without the*

Heavens,

Heavens, as to cloath Him with any imaginary ſpace, or give the check to His immenſity by any paralell diſtance locall. He is ſaid to be without the heavens, in as much as His infinite *Eſſence* cannot be * contained in them, but neceſſarily containes them. *Hee is ſo without them, or (if you will) beyond them, that albeit a thouſand moe worlds were heapedup by His all-powerfull hand each above other, and all above this; He ſhould by vertue of His infinite* Eſſence, *not by free choice of will or mutation of place, be as intimately coexiſtent to every part of them, as He now is to any part of this heaven and earth we enjoy.* In a ſober ſenſe, * *Bernard* ſaith true; *Nuſquam eſt & ubiq; eſt:* He is *no where*; becauſe no place, whether reall or imaginary can comprehend or containe Him: He is *every where*; becauſe no body, no ſpace or ſpirituall ſubſtance can exclude His preſence, or avoid the penetration (if I may ſo ſpeake) of His *Eſſence*.

* *Behold, the heaven and the heaven of heavens cannot containe Thee.* 1 King 8. 27.

* Ubi eſt? Quid dixi miſer? Sed ubi non eſt? Altior eſt cœlo, inferno profundior, latior terrâ, mari diffuſior. Nuſquam eſt, & ubiquè eſt. Quià nec abeſt ulli, nec ullo capitur loco. *Bern. mihi. Col.* 363.

This glorious Empyrean Heaven (where nothing *but light and bleſſed immortality, no ſhadow of matter for teares, diſcontentments, griefes, and uncomfortable paſſions to worke upon, but all joy, tranquillity and peace, even for ever and ever doth dwell*) is ſeated * above all the viſible Orbs, and Starry Firmament. See *Deut.* 4. 39. & 10. 14. *Joſh.* 2. 11. *Prov.*

The glory of the higheſt heaven.

* *There is a place beyond that flaming Hill,*
From whence the ſtarres their thin appearance ſhed,
A place beyond all place, where never ill
Nor impure thought was ever harboured:
But Saintly Heroes are for ever ſaid
To keepe an everlaſting Sabbaths reſt,
Still wiſhing that, of what they are ſtill poſſeſt,
Enjoying but one joy, but one of all joyes beſt.
Fletcher CHRISTS Victory, pag. 2. St. 6.

25.3.1 *King*.8.27.30.39.43.49.*Luke* 24.51. *Acts* 1.9.& 7.69. *Ephes*.4.10. 2 *Cor*.12.2. where it is called the *third heaven*.

The three heavens.

1. The first is that whole space from the earth to the Sphere of the Moone; where the birds flie; whence raine, snow, haile, and other Meteors descend. See *Gen*.7.11. *Psal*.8.8. *Mat*.8.20. *Deut*. 28.12. *Mat*.6.26. where they are called τὰ πετεινὰ τοῦ οὐρανοῦ.

2. The second consists of all the visible Orbs. See *Gen*.1.14.,15. where he calls the whole רקיע στερέωμα, *Expansion*, *Firmament*, *Heaven*. And in this Hee placeth the Sun, Moone, and other Starres, *Deut*.17.3. Within this second *Expansion* we comprehend three other Orbs, represented to our knowledge by their motion. Of which see * *Eustachius* Table, at pag.94.

* Communis quidem opinio est decem tantùm esse cœlos mobiles: nempè septem cœlos Planetarum, Cœlum Stellatum, Cœlum Christallinum, & primum mobile. Verùm mihi valdè probabilis visa est recentiorum Mathematicorum sententia, undecim esse cœlos mobiles ita ut inter firmamentum, & primum mobile, pro unico Cœlo Christallino, duplex cœlum constituatur. Namque pro unico motu trepidationis, qui Cœlo Christallino tribuebatur, quem admitti non posse demonstrant: ponunt duplicem motum librationis: alterum ab Ortu ad Occasum, & è contrà, quem tribuunt nonæ spheræ. Alterum à Septentrione ad Austrum, & è contrà, quem decimæ Spheræ assignant. His additur undecima Sphæra, seu primum Mobile. Deniq; Theologi præter Cœlos mobiles, admittunt supremum Cœlum immobile, quod Empyreum appellant, quod sit sedes Beatorum. *De Cœlo*. Q. 6.

3. The third is that where GOD is said specially to dwell; whither CHRIST ascended, and where all the blessed Ones shall bee for ever.

No

No * natutall knowledge can possibly be had of this Heaven: neither any helpe by humane arts, Geometry, Arithmeticke, Opticks, Hypotheses, Philosophy, &c. To illighten us thereunto. For, it is neither aspectable nor moveable. Hence it is that *Aristotle*, the most eagle-eyed into the mysteries of nature of all Philosophers, and whom they call *Natures Secretary*; yet said, that beyond the mooveable Heavens, there was neither body, *nor* * *time, nor place, nor vacuum.* But GODS Booke assures us of this heaven of happinesse, and House of GOD, above all the aspectable mooving Orbs. 2 *Cor.* 3.2. *Eph.* 4.10. 1 *King.* 8.27.30.39.43.49.

The highest heaven above sence.

Neq; ex sensu, neq; ex motu, neq; ex effectu, aut adjuncto aliquo, sed ex solâ DEI per Scripturas revelatione nobis innotuit. Tilen.

* Οὔσθ' πάντες, οὐδ' κενὸν, οὐδὲ χρόνος ἐστὶν ἔξω τῆς ἁφαῦ. *De Cœlo. Text 99.*

And it is the biggest and most beautifull Body of the whole creation, incorruptible, unmooveable, unalterable: wholly shining with the most exquisite glory and brightnesse of purest light: wherein, as in a confluence of all possible felicities, JEHOVAH, GOD blessed for ever, doth familiarly and freely communicate Himselfe to be beatifically seene, and fully enjoyed face to face of all the elect, humane and Angelicall spirits for ever. Where the glorified Body of JESVS CHRIST shines with unconceiveable splendour above the brightnesse of the Sun, &c.

The excellency of the highest heaven.

This place most excellent repleniſhed with those unknown pleasures which attend everlasting happinesse, where GOD, blessed for ever, is seene face to face, is made admirable ad illustrious by its bigneſse and beauty.

Guesse the immeasurable magnitude, and beautifull signes of it,

Heaven a great City.

1. By its * description, *Rev.* 21. It is called Vers. 10. by an excellency, *That great City, &c.* Which if it be immediately meant (as many learned and holy Divines would have it) of the glory of the Church here on earth, when both Jewes and Gentiles shall be happily united into one Christian Body and Brother-hood, before CHRIST's second comming, it is no lesse pregnant to proove, that the Heaven of Heavens is a place most glorious above all comparison and conceipt. For, if there be such goodlinesse, amplitude, beauty and majesty in this Militant Church; how infinitely will this beauty be yet more beautified, and all this glory glorified with incredible additions in the Church Triumphant? If there be such excellency upon earth, what may we expect in the Heaven of Heavens?

* Statum Ecclesiæ continuum à suo tempore in omnem usq; æternitatem descripsit *Iohannes*, sicut Prophetæ *Iesaias* & *Ezechiel*: quæ causa est, cur non omnia ista vaticinia, vel de solâ Ecclesiâ, vel de solo Cœlo, sed de utroq; simul intelligi possint, aut debeant; verùm servatâ moderatione. Neque enim omnia quæ de Ecclesiâ sunt, ea etiam de cœlo intelligi possunt. Neque vicissim omnia, quæ de Cœlo, ea ad Ecclesiam accommodari queunt.

But ye are to observe, that it is not the purpose of the HOLY GHOST *to set forth the just and full compasse of the Heavenly Ierusalem: (For it is immeasurable to our capacity) but by this great measure, He giveth us, as it were, some taste of the largenesse thereof.* Gyffard upon Rev. Cap. 21.

In heaven many inhabitants.

2. By those many * *Mansions* prepared for many thousand thousands of glorified Bodies after the last Day, *John* 14. 2. Besides the numberlesse numbers of blessed Angels; the present inhabitants of those heavenly Palaces.

* Habitationes sunt in cœlis, quæ sufficiant infinitis mundis capiendis: imò virtus est in ascensione CHRISTI, ad præparandum locum infinitis etiam mundis, nedum omnibus hominibus qui in hoc uno mundo sunt. Sed causa est in hominibus ipsis qui desunt sibi, neque credunt in illum sanguinem quo præparantur nobis illa in cœlis loca. *Rollocus in Iohan. Cap* 14.

3. By

3. By the incredible distance from the earth to the Starry Firmament. If I should here tell you the severall * computations of Astronomers in this kind, the summes would seeme to exceed all possibility of beliefe. And yet besides, the late learnedst of them place above the eight Sphere, wherein all those glorious lamps shine so bright, * three moving Orbs more. Now the Empyrean Heaven comprehends all these, how incomprehensible then must its compasse and greatnesse necessarily be?

The height of the highest heaven

* Mathematici alij distantiam Cœli Stelliferi, seu firmamenti metientes, numerant 163385625. milliaria Germanica: alij, ut *Bernardinus* & *Rosetus* numerât 65257500. Age igitur; *Quantum dicis*

Astrologe à centro terræ, ad cœlum octavum, seu firmamentum vulgò appellatum, distantiam.

Vulgò intervallum dicitur contineri Diametros terræ $10040\frac{11}{14}$

Terræ verò Diametro tribuuntur partes 250, Unicuig; parti milliaria 62. Quæ ducta in totum Diametrum conficiunt summam milliariorum 7440 Qui numerus multiplicatus per $10040\frac{11}{14}$ ostendit distantiam terræ ab orbe octavo, nempe 74703180. milliariorum. *See Casman. Ouranogra.*

Be it so, that the adventure of Mathematicians in this Point bee too audacious and peremptory: and that the sublimity, and how many miles it is distant, cannot be certainely knowne: yet you must needs be of my Authors mind: Dubitari non potest magnam esse Expansi cœlestis intercapedinem & altitudinem: siquidem, id testatur cùm visus ipse, tùm passim sacra Scriptura: *Iob* 11.8. dicuntur cœli altissimi; ideóq; quantitas eorum est imperveſtigabilis, & altitudo hominiinscrutabilis. *Idem Ibid.*

* Maginus *was the man, who by his admirable art of latter times added a tenth moveable Heaven: so that now there are three moveable Heavens above the Firmament, as our Masters in that profession teach us.* See Maginus his Theoriques. Eustachius followes him, De Mundo & Cœlo, pag. 64, 65.

4. By considering, what a large Expansion and immensity the mighty LORD of Heaven and earth is like to chuse for revealing His glory in the highest and most transcendent manner to all His noblest creatures; infinitely endear'd unto Him by the bloudy death of His deerest Sonne, even the

The immensity of the highest heaven.

the *Sonne of his love*, thorow all eternity. Who doth all things like Himselfe: if He love, it is with a free, infinite, and eternall love: if Hee worke, He makes a world: If He go out with our Hosts, the *Sun* shall *stand still* if need bee, and the *Starres* must *fight*: if He come against a people, He will make His sword *devoure flesh*, and His *arrowes drinke bloud*: if He be angry with the world, He brings a floud over the whole face of the earth. If He set His affection upon a mortall worme, that trembles at His Word, and is weary of sinne; He will make him a King, give him a Paradise, crowne him with eternity: if He builds a house for all His holy Ones; it must needs be a *None-such*; most magnificent, stately and glorious, farre above the reach of the thoughts of men.

The worth of the highest heaven.

5. What a spacious and specious inheritance; what a rich, super-eminent and sumptuous Purchase and Palace do you thinke was the precious bloud of the Son of GOD by its inestimable price and merit, able to procure at the hands of His Father, for His *Redeemed?*

The brightnesse of the highest heaven.

Let us here also lay hold upon some considerations, whereby wee may behold (at least) some little glimpses of the admirable glory of its light.

1. To say nothing of that glorious projection and transfusion of Æthereall light, both of the Sun and of the Starres, of the six magnitudes, which by Astrologicall computation, constitute * three

* *See Casman. Astrol p. 1 cap. 4.* Ut in nullum numerum ponamus, aut Veneris, aut Mercurij sydera, nec computemus stellas novem, quas obscuras, aut quinque, quas rubeas appellant, vel nebulosas: nullo etiam numero habeamus infinitas alias, quæ sexto ordine sunt minores.

hundred

hundred Suns at the leaſt, (whence ariſeth a maſſe of ſhining beauty) upward into the Empyrean Heaven; which *Patricius* endeavours induſtriouſly to proove; I ſay, to paſſe it by as a groundleſſe [a] conceipt; let us take a ſcantling, as it were, and eſtimate of the incomparable brightneſſe and ſplendour of the higheſt heaven; by that which Orthodoxe Divines ſoberly tell from *Rev.* 21. and other places; to wit, that it is *verus* ὄλυμπος, wholly light, not like the Starry Firmament, beſpangl'd here and there with glittering ſpots: but all as it were, one [b] *great Sun.* From every Point powring out abundantly whole rivers, as it were, of pureſt heavenly light, *&c.* Hence with alluſion to brighteſt things below; it is ſaid to have a wall

[a] Nihil temerè hic vel aſſeverare, vel inficiari debeo. Novi interim, Beatorum domicilium illud, ſupremum cœlum depingi luciditſimum ſub imagine novæ *Hieruſolymæ. Apoc.* 21. 23. Dicitur: *Non eget Sole & Luna, ut luceant in ea Nam gloria Dei illuſtrat eam: & Lucerna ejus eſt Agnus.* Quid hinc mi Patrici? De ſententiâ *Iohannis: Aliam eſſe lucem cœleſtis gloriæ; aliam Solis & Lunæ: Non opus eſſe Sole* (ait) *& Lunâ:* Negatio eſt ſydereæ lucis Opponitur ei affirmatio divinæ lucis & gloriolæ, quæ proficiſcitur à DEI gloria & Agno Filio DEI. *Ibid.*

Neq; urbs iſta eget Sole, &c.] Non negat, quin Sol & Luna in firmamento ſuum retentura ſunt lumen; ſed ait ſupremum illud cœlum, longè præſtantiori luce ſplendere, nec opus habere tali Sole & Lunâ. Gloria inquit DEI ἰφίστησιν αὐτὴν. Diſcrimen facit inter δόξαν gloriam DEI, & inter φῶς quo ipſa urbs illuſtratur, Gloria DEI majeſtas eſt DEI, luxq; illa, Deitas ipſius, quam inhabitare DEUS dicitur. Ea omnibus eſt inacceſſa, & corporeis oculis inviſibilis. Ab hac majeſtate verò pro beneplacito voluntatis DEI, lumen creatum proficiſcitur, quo tota urbs ſplendet: & quo electis etiam communicato, efficit DEVS, ut ipſum plenè, & quaſi facie ad faciem cognoſcant *Zanch. de Cœlo beato. Cap* 4.

[b] Cœlum Beatorum eſt imprimis luciditſimum, eoq; verus ὄλυμπος: Hoc eſt totum & omni ex parte luminoſum ac ſplendidum. Non enim eſt ſicut firmamentum varijs ornatum ſtellis, eoq; alibi lucidum: alibi verò non ita lucidum, ſed totum eſt pellucidum. Eſt enim perinde atq; ſi totum ſit quidem Sol maximus, & omnia ſuo ambitu complectens. Neq; lux illa eſt ſimilis luci ſtellarum, neq; etiam ejuſdem generis. Sed eſt lux verè divina, licet creata: idcircò quia lux eſt alterius generis, & lux eſt gloriæ, non penetrat huc ad nos uſq;: oculis tamen corporeis futuro ſeculo à nobis videbitur. *Idem Ibid.*

of

of *Iasper*, building of *gold*, a foundation of *precious stones*, and gates of *pearles*. Being cleare as *Cristall*; shining like unto *glasse*; transparent in brightnesse as a *molten looking glasse*. It may be, those places may also in latitude of sense intimate and include this glorious visible light I speake of, *Coloss.*1.12. *Psal.*36.9. 1 *Tim.*6.16.

Ancient Divines also apprehended this glorious beauty and brightnesse in the blessed heaven.

The eternall City (saith* *Austin*) *is incomparably bright and beautifull; where there is victory, verity, dignity, sanctity, life, eternity.*

* Incomparabiliter clara est civitas æterna: ubi victoria, ubi veritas, ubi dignitas, ubi sanctitas, ubi vita, ubi æternitas. *De vita æterna.*

Oh how brave, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! For, if the gates be of pearle, and the streets of gold; then what are the inner roomes? What are the dining chambers; And what are the lodging roomes? O how unspeakable is the glory of this city, that Kings shall throw downe their Crownes and Scepters before it, counting all their pomp and glory but as dust in respect of it? And the magnificence and pompe of all the Potentates of the earth shall here be laid downe. And albeit none of the Kings and Nobles of the Gentiles might be admitted into the old Jerusalem, *yet all the Gentiles that believe shall be admitted into this new* Jerusalem, *and made free Denisons thereof for ever.* Dent upon the Rev.

I might tell you here of many other probable singularities about this celestiall palace, and that from the hand of some godly and learned Divines: To wit, [That this third Heaven is not penetrable by any creature, whereas the other two are passable by the grossest Bodies, so that it is said to open to the very Angels, *Ioh.*1 51 Who, though they be able to penetrate all things under it, yet are they no more able to enter that Body, than they are to passe into one anothers natures. Hence it comes to passe, that the third Heaven gives way to Angels, soules and bodies of men to enter in by miracle: God making way by his power, where nature yeelds no passage. For, it is without pores, and cannot possibly extend or contract it selfe into a large or straiter compasse. *That*, Tertium hoc & summum cœlum, in medio non est corpus solidum: sed inest aura aliquis cœlestis quæ supplet defectum aeris corporibus glorificatis: In qua etsi pori non sunt, in nobis tamen pori erunt, in quibus erit hæc natura cœlestior, quæ etiam aeris vicem supplebit ad sermonem. In cœlo enim usuri sumus Hebræâ linguâ: 1. Nam natura ibi redibit, quæ primitùs hanc linguam tenuit. 2. Confusio linguarum maledictio fuit. *And this* aura cœlestis *(say they) shall maintaine life eternally; and be answerable to our constitution, even as this ayre is, &c.*] *But as I would my selfe by no meanes confidently entertaine, so will I never obtrude upon others any thing in this or any other divine point; but that only which is grounded (either directly and immediately, or by good and sound consequence) upon* God's *sure Word.*

If

If those which be condemned (saith *Basil*) *be cast into utter darkenesse; it is evident that those which walked worthy of* GOD, *have their rest in supercelestiall light.*

The brightnesse of CHRISTs *glorified body.*

2. Besides the superexcellency of its native lustre, that I may so speak, this blessed heaven wil yet be made infinitely more illustrious and resplendent by all the most admirable and amiable shining glory of that deerest ravishing object, to a glorified eye, the glorified Body of JESVS CHRIST. In respect of the beauty and brightnesse whereof, all syderiall light is but a darksome mote, and blackest mid-night. See *Mat.* 17. 2.

The splendour of glorified Saints.

3. Adde hereunto the incredible and unspeakable splendour of many millions of glorified Saints, whose bodies also will out-shine the Sun. See *Mat.* 13. 43. *Phil.* 3. 21. *Dan.* 12. 3. Who are said to shine *as the brightnesse of the Firmament, as the Stars, Dan.* 12. 3. *As the Sun, Mat.* 13. 43. To be like CHRIST Himselfe, *Iohn* 3. 2. And to *appeare with Him in glory, Col.* 3. 4.

Now, what a mighty and immeasurable masse of most glorious light vvill result and arise from that most admirable illustrious concurrence, and mutuall shining reflexions of the Empyrean Heaven more bright and beautifull than the Sun in his strength, the *Sun* of that sacred Pallace, and all the blessed Inhabitants? All which every glorified eye shall be supernaturally inlarged, enabled, and ennobl'd to behold and enjoy in a kindly and comfortable manner vvith ineffable delight and everlastingnesse!

The brightnesse of GODs *presence.*

4. If the porch and first entry be so stately and glorious,

glorious, garnished and bespangl'd with so many bright shining Lights and beautifull Starres: What workmanship and rare peeces, what majesty and incomprehensible excellencies may wee expect in the Palace of the great King, and the heavenly habitations of the Saints and Angels? * How full of beauty and glory are the chiefe roomes and Presence-Chamber of the great and royall Monarch of Heaven and Earth?

Meditate on the glory of heaven.

O with what infinite sweeteſt delight may every truly gracious soule, bathe it selfe before-hand, even in this vale of teares, in the delicious and ravishing contemplation of this most glorious Place, wherein he hath an eternall blisfull mansion most certainely purchased and prepared for him already, by the bloud of JESVS CHRIST! Let us therefore (as an holy Divine would have us) *spend many thoughts upon it; Let us enter into deepe meditations of the inestimable glory of it: Let us long untill we come to the fingering and possession of it: even as the heire longeth for his inheritance.----Let us strive and straine to get into this golden Citie; where streets, walls and gates, and all is gold, all is pearle: nay, where pearle is but as mire and dirt, and nothing worth. O what fooles are they, who deprive themselves willingly of this endlesse glory for a few stinking lusts! O what mad men are they, who bereave themselves of a roome in this Citie of Pearle, for a few carnall pleasures! O what bedlams and humane beasts are they; who shut themselves out of these everlasting habitations, for a little transitory pelfe! O what intolerable sots and senseleſſe wretches are all such, who wilfully barre themselves*

out

out of this Palace of infinite pleasure, for the short fruition of worldly trash and trifles?

Titles attributed to heaven.

2. In a second place, let us take notice of some names, titles and epithets attributed to heavenly joyes, eternall glory, which may yet further represent to our relish their incomparable sweetnesse and excellency. They are called,

1. A *Kingdome*, *Mat.* 25.34. *Luke* 12.32. Now a Kingly Throne is holden the top and crowne of all earthly happinesses: the highest aime of the most eager and restlesse aspirations and ambitions of men. A confluence it is of riches, pleasures, glory, all royall bravery, or what mans heart can wish for outward welfare and felicity. * What stirres and stratagems, what murders and mischiefes, what mining and counter-mining, what mysterious plots and machivilian depths, what strange adventures and effusions sometimes even of bloudy seas, to catch a Crowne? Witnesse *Lancaster* and *Yorke*, nay all habitable parts of the earth, which from time to time have become bloudy cock-pits in this kind.

1. *A Kingdome*

* *Who hath not observed what labour, practice, perill, bloudshed, cruelty, the Kings & Princes of the world haue undergone, exercised, taken on them & committed, to make themselves and their issues Masters of the world* S.W. Rawleigh

2. An *Heavenly Kingdome*, *Mat.* 7.21. And 18.3. to intimate, that it surpasseth in glory and excellency all earthly kingdomes, as farre as heaven transcendeth earth, and unconceiveably more.

2. An heavenly Kingdome.

3. *The Kingdome of* God, *Acts* 14.22. A Kingdome of God's owne making, beautifying and blessing; who doth all things like Himselfe, as I said before: replenished and shining with Majesty, pleasures and ineffable felicities, beseeming the glorious Residence of the King of Kings.

3. A Kingdome of God.

4. An

4. *An Inheritance.* 4. An *Inheritance*, *Acts* 20. 32. Not a tenement at will, to bee possessed or left at the Landlords pleasure: but an inheritance setled upon us, and sealed unto us by the deerest and highest price that ever was payed, which will be as orient, precious and acceptable, after as many millions of yeares, as you can thinke, as it was the very first day it vvas powred out and payed.

4. *A glorious inheritance.* 5. A *rich and glorious inheritance*, *Ephes.* 1. 18. Fit for the Majesty and mercy of Almighty God to bestow; the unvaluable bloud of His Sonne to purchase, and *the dearely Beloved of His Soule* to enjoy.

6. *The inheritance of Saints.* 6. An *Inheritance of the Saints in light*, *Coloss.* 1. 12. Every vvord sounds a vvorld of sweetnesse.

7. *An incorruptible inheritãce.* 7. An *Inheritance incorruptible, and undefiled, and that fadeth not away*, 1 *Pet.* 1. 4. There can never possibly be the least diminution, much lesse any abolishment of the least glimpse of heavenly glory. But all blisse above will be as fresh and full innumerable yeares hence, as at our first entrance, and so thorow all eternity.

8. *A Crowne.* 8. *A Crowne of righteousnesse*, 2 *Tim.* 4. 8. Fairly come by, and full dearely bought. A *Crowne of life*, *Iam.* 1. 12. A *Crowne of glory*, 1 *Pet.* 5. 4. *Glory* it selfe, *Rom.* 9. 23. Nay, an *exceeding exceeding eternall waight of glory*, 2 *Corinth.* 4. 17. Which Crownes, Kingdomes, Pearles, Jewels Feasts, *&c.* do but weakely shadow out unto us. A *superlative transcendent Phrase* (saith one) *such as is not to be found in all the Rhetoricke of the Heathens, because they*

they never wrote of such a theme, nor with such a spirit.

9. *Fulnesse of joy, everlasting pleasures, Psal.* 16. 11. *A swift flowing river and torrent of pleasures, Psal.* 36. 8. The very *joy* of our LORD and Master, *Mat.* 25. 21.

9. *Fulnesse of joy.*

3. In a third place, let us consider the beauty and blessednesse of glorified Bodies.

The beauty of glorified bodies.

I doe not here curiously enquire with the Schoole-men; whether the glory of the body doth spring originally out of the blessednesse and beautifull excellency of the soule, and so redounds upon the body, by a continued constant influence, as *Aquinas* thinks. Or, (which I rather follow) that those excellent endowments and heavenly splendours are originally and dispositively implanted by GODS hand in the reformed body, onely perfected and actuated (as it were) by the glorious soule, as *Bonaventure* supposeth. Sure I am in generall, they shall be made *like the glorious body of* CHRIST, *Philip.* 3. 21. And that is happinesse and honour enough, inexplicable, supereminent.

Besides their freedome from all defects and imperfections, diseases and distempers, infirmities and deformities, * maimednesse and monstrous

* Restat ergò, ut suam recipiat quisque mensuram, quam vel habuit in juventute, etiamsi senex est mortuus: vel fuerat habiturus, si antè est defunctus. *Aug. de Civit. Dei Lib.* 22. *Cap.* 15.

Circa triginta annos definierunt esse, etiam seculi hujus doctissimi homines, juventutem. *Idem ibid.*

Resurgent omnes tàm magni corpore, quàm vel erant, vel futuri erant, vel futuri erant in juvenili ætate. *Idem ibid Cap.* 16.

Quibus omnibus pro nostro modulo consideratis & tractatis, hæc summa conficitur, ut in resurrectione carnis in æternum eas mensuras habeat corporum magnitudo, quas habebat, perficiendæ sive perfectæ, cujuscunq; indita corpori ratio juventutis, in membrorum quoq; omnium modulis congruo decore servatur. *Ibid. Cap* 20.

All the bodies of the Elect shall arise in that perfection of nature, whereunto they should have attained by their naturall temper and constitution, if no impediment had hindered: and in that vigour of age, that a perfect man is at about three and thirty yeares old, each in their proper sexe. So saith some worthy Divine, whose name I forgot to note when I spoke his Saying.

shapes, infancy, or decrepitnesse of stature, &c. From want of meate, drinke, mariage: for wee shall be *like the Angels of* God *in heaven*, Matth. 22.30. We shall *hunger no more, neither thirst any more*, Rev. 7.16. of sleepe; for there shall bee no wearying of the body, or tyring the spirits; for, we shall live by the all-sufficient Spirit of God, which never needs refreshing: of physicke; for, we shall enjoy * perpetuall impregnable health: a glorified body cannot possibly be distempered; either by inward contrariety of elementary qualities; or any outward contagion, or hurtfull impression: of aire; to coole our heat, or keepe us from stifling: of clothes; for, we shall be clothed *with long white robes* of immortality, Rev. 7.9. which can never bee worne out; but shall be so beautifull and glorious; that like the Sun, we shall be best adorned, when we have no other covering, but our owne resplendent Majesticall brightnesse: of Sun; for *the glory of* God *shall illighten that heavenly city*; and the *Lambe shall be the light thereof*, Rev. 21.23. Of any thing; for, God *shall be unto us All in All*, 1 Cor. 15.28.

* Astruere licet, sanitatem vitæ futuræ ità vigere, & immutabilem, ac inviolabilem fore: ut ineffabili quadam dulcedine suavitatis totum hominem repleat, & omne quod alicujus in se vicissitudinis, mutabilitatis, aut læsionis suspicionem prætendere queat, procul arceat, atq; repellat. *Anselm de similitud, Cap* 54.

Endowments of the body in heaven.

I say, besides an everlasting exemption, and priviledge from all ils, paines, miseries; our bodies shall be gloriously crowned with many positive prerogatives, marvellous excellencies, high and heavenly endowments.

1. *Immortality.*

1. *Immortality*, 1 Cor. 15.54. Glorified bodies can never possibly die. They shall last as long as God Himselfe, and run parallell with the longest line of eternity. In which respect also, our condition

condition is a thousand times more happy and glorious, than if we had stood still with *Adam* in his innocency and felicity. If so, he could but have conveighed unto us bodies immortall **potentiâ non moriendi ex Hypothesi*, as they say; that is, endowed onely with power of not dying, if so and so: but now they shall be immortall *impotentiâ moriendi*, that is, shine for ever in the highest heavens with impossibility of ever perishing.

* Immortalitas sumitur quadrifariam: Pro

1. Impotentia moriendi absoluta, & naturæ. Sic solus DEVS immortalitatem habet, 1 Tim. 6. 16.

2. Impotentia moriendi ex gratia creationis: sic Angeli & animæ humanæ sunt immortales.

3 Impotentia moriendi ex gratia doni: sic cœlum novum, terra nova, corpora beatorum immortalitatem habebunt

4. Potentia non moriendi ex aliqua Hypothesi, licet in se sit mortale. Sic homo ante peccatum erat immortalis corpore, ex Hypothesi unionis cum anima originaliter perfecta, immortali.

2. *Incorruptibleneſſe*, 1 *Corinth.* 15. 42. 54. For, every glorified body shall for ever bee utterly impassible, and un-impressionable with any corruptive quality, action, or alteration. Whether, 1. By the power of some peculiar glorifying endowment implanted in the body, or redounding from the soule upon the body for that purpose: Or, 2. From an exquisite temper and harmony of the Elementary qualities freed everlastingly from all possibility of any angry contrariety and combate: Or, 3. Which seemeth most probable and approoved by the learned'st Schoole-men, from an exact subiection of the body to the soule, as of the soule to GOD: I say, whether

2. *Incorruptibleneſſe.*

ther so or so, I doe not here enquire or contend; but leave all alterations in this kinde to the curious disquisitions of such idle and ill-exercis'd Divines. The testimony of GOD'S never-erring Spirit (in the cited place) is more than infinitely sufficient to assure every Christian heart, that our raised bodies, reformed by the All-mighty glorious hand of GOD, shall never more be exposed to violence or hurt from any externall agent: or obnoxious to the least disposition towards any inward decay, putrefaction or dissolution.

3. Potency. 3. Potency, 1 *Corinth.* 15. 43. Our soules are in nature, substance, and immateriality like the Angels of GOD: One of which killed in one night an hundred fourescore and five thousand, 2 *Kings* 19. 35. And therefore little know wee, though the edges, excellency and executions may be dul'd and drown'd in our heavy, fraile, sinfull bodies, of what might and power they may be originally. But then, when to the soules native strength, there is an addition of glorifying vigour, and GOD'S mighty Spirits more plentifull inhabitation; and it shall also put on a body, which brings with it, besides its owne peculiar inherent power, an exact serviceablenesse and sufficiency apted and apportion'd to the soules highest abilities

and

and executions; * how incredibly powerfull and mighty may we suppose a Saint in heaven shall be?

* In futuro igitur, ut jam prælibavimus, & sic justus ortus erit, ut etiam si velit, terram commovere possit. *Anselm de similitud. Cap.* 52.

Verùm præstabunt viribus, quicunq; supernis viribus associantur civibus, in tantum, ut nullatenus illis quisquam obsistere valeat, vel si movendo quid, aut evertendo voluerit, à suo statu quin illicò cedat. Nec in eo quod dicimus majori laborabunt conatu, quàm nos modò in oculorum nostrorum motu. Ne quæso similitudo illa Angelorum nostro excidat ab animo quam adepturi sumus in futuro, quatenus si in hac fortitudine, aut in his quæ dicturi sumus ad exemplum non occurrit, vel ipsa per quam Angelis adequabimur, ad ea comprobanda prosit. Si igitur in quibus Angelos valere constat, nostra nihilominus fortitudo valeat: neminem autem qui dubitet puto existere, Angelos ea quæ volunt fungi fortitudine. Cum igitur similes eis fuerimus, nunquam imbecilliores illis erimus. Sed fortassis quæreret aliquis, quid nobis tunc illa fortitudo præstabit, cum singulis tam convenienter, ut convenientius nequeant ubiq; dispositis nihil immutandum, nihil evertendum, nihil statuendum sit, in quo vires suas exercere possit? Qui hoc dicit, paucis nobiscum quid in hujusmodi habeat usus humanus attendat, & videbit quia non semper omnibus quæ habemus, & quæ nos habere non parùm gaudemus actu utimur. Sicut verbi gratia, ipso visu potestate aliqua nonnullarum scientia rerum, & multis in hunc modum: sic & tunc de qua agitur fortitudine erit. Sola namq; possessio nobis grata erit, & exultatio grandis: licet in actu nequaquam sit necessaria nobis cunctis, ut dictum est, in suo statu convenienter locatis. Hæc eadem quæstio, si aut de velocitate, aut de aliquâ beatitudinis partium movetur, hac solutione, si non aptiorem lector invenerit, solvatur *Ibid.*

4. *Spiritualnesse*, 1 *Cor.* 15. 44. Not that our bodies shall be turned into spirits, but imployed spiritually. Or more fully thus: 4. *Spiritualnes.*

1. Because they shall be fully possessed with the * Spirit, which dwelling primarily and above

* Corpus glorioſum perfectè movebitur Spiritu Dei: sicut movetur ab animâ: non quod anima tunc sit cessatura movere aut agere: sed quod ipsa quoq; plena spirituali luce, & perfectione corpus spiritualitèr tunc movebit, ut cibo, potu, vestitu, aere, calore nullo indigeat amplius. *Par.*

Excitatur corpus spirituale] Hoc est vitam & Esse suum non tam habens ab animâ istâ ejusq; facultatibus naturalibus: (Quanquam etiam tum eadem hæc anima nostra conjungetur cum eodem ipso corpore nostro, & per eam etiam tum vivemus) tamen corpus quod excitabitur, non tam habebit vitam & Esse suum ab eâ quam à Spiritu illo CHRISTI, quia ità ut sic loquar, animabit & animam istam & corpus istud, ut totus homo glorioſus instar ipsius CHRISTI conspiciendus sit *Rolloc in Iohan Cap.* 5.

measure in CHRIST our head, is communicated from Him to us His members; so that then we shall no more live by our animall faculty, nor need for preservation of life, meate, drinke, sleepe, clothing, physicke, or the former naturall helpes. In which respect they cease to be naturall bodies, being freed from those animall faculties of nourishing, increasing, and multiplying by generation. They shall no more live by vertue of food and nourishment thrice concocted: first, in the stomach, &c. but shall be spirituall and heavenly, living without all these helpes, as the Angels in heaven do.

2. Because they shall in all things become subject to the Spirit of GOD; and be wholly, perfectly, and willingly guided by him, with a spirituall, Angelicall, most absolute, and free obedience. *As the spirit serving the flesh may not unfitly be called carnall: so the body obedient to the soule* (saith * *Auslin*) *is rightly termed spirituall.*

* Sicut spiritus carni serviens non incongruè carnalis, ita caro spiritui serviens rectè appellatur spiritualis: non quia in spiritū convertetur, sicut nonnulli putant; eò quod scriptum est: *Seminatur corpus animale, resurgit corpus spirituale:* Sed quiâ spiritui summâ & mirabili obtemperandi facilitate subdetur, usq; ad implendam immortalitatis indissolubilis securissimam voluntatem omni molestiæ sensu, omni corruptibilitate & tarditate detracta. Non solum enim non erit tale, quale nunc est in optimâ valetudine, sed nec tale quidem quale fuit in primis hominibus ante peccatum. Qui licet morituri non essent, nisi peccassent, alimentis tamen ut homines utebantur, non spiritualia, sed adhuc animalia corpora gestantes. *De Civit.* DEI *Lib.* 13. *Cap.* 20.

Non potestas, sed egestas edendi ac bibendi talibus corporibus auferetur. Vtile & spiritalia erunt, non quiâ corpora esse desistent, sed quiâ spiritu vivificante subsistent. *Idem. Ibid. Cap.* 22.

Activenesse.

3. By reason of their * activenesse, nimblenesse, agility: whereby they shall be able to moove from

* Corpus Sanctorū resurget spiritale, quiâ velocitate, levitate, perspicuitate spiritibus erit æquale. *Idem Tom* 9 *p.* 2. *Mibi. pag* 1084.

place

place to place with *incredible swiftnesse and speed; not being at all hindred by their weight. *An heavy lumpe of lead, that sinkes now to the bottome, being wire-drawne as it were by the workman into the forme of a boat, will swimme,* (saith *Austin:*) *And shall not* GOD *give that ability to our bodies, which the Artificer doth to the lead?* &c.

* Erunt illa corpora, ut animus agilia, ut Sol, perspicua. Quam citò enim nunc animus ab Oriente in Occidentem cogitatione pervenit; tam citò, tunc illud corpus illuc pervenire poterit. *Ibid.*

Sed velocitas quæ pulchritudine non minus amatur tanta nos comitabitur, ut ipsis Angelis DEI æquè celeres simus, qui à cœlo ad terras & è converso dicto citius dilabuntur. ---Hujus quoq; velocitatis exemplum in radio Solis licet intueri, qui statim orto Sole in plagâ Orientali pertingit usq; ad ultima plagæ Occidentalis, ut in eo perpendamus non esse impossibile, quod de nostrâ dicimus futurâ velocitate: præsertim cum rebus animatis soleat inesse major velocitas, quàm inanimatis. Huic etiam Radio Solis simile exemplum velocitatis habemus in nobis. Radius quippè oculorum nostrorum in sublevatione palpebrarum usq; ad cœlum pertingit, & ictus earum totus in semet ac integer redit. *Anselm de similitud. Cap. 51.*

Glorified bodies cannot be in many places at one instant.

Here some of the Schoolemen moove an idle unnecessary question: to wit; *Whether glorified Bodies moove from place to place in an instant?*

For they may well know out of the Principles in Philosophy, and Rules of sound reason, that it is utterly impossible, and implies contradiction:

That a body should in an instant be in many places at once.

But if a glorified body moove from place to place in an instant: it will necessarily follow that the same body is in an instant, *In termino à quo, locis intermedijs & termino ad quem simul*; in the beginning, middle, and end of the space, thorow which it passeth at once; which is more than utterly

impossible, and quite destroyes the nature of a true Body.

I would rather interpret those words of *Austin*; [*Certè ubi volet spiritus, ibi protinus erit corpus*; the body will presently be there where the soule would have it] of extraordinary speed, and incredibly short time; *Aquinas* cals it * *imperceptible*. So that I doubt not, but that a glorified Saint desiring to be in such or such a place a thousand miles off, after the very first bent of his will that way, would be there in an * incredible lesse time, than thou wouldest imagine.

* Corpus glorioſum movetur in tempore, ſed imperceptibili propter brevitatem *Supplem* 3. *pag.* 48. *Art.* 3.

* *But not in an instant, as* Aquinas *his argument demonstrates unanswerably thus:* In motu locali ſpatium & motus & tempus ſimul dividuntur, ut demonſtrativè probatur in 6 Phyſic. Sed ſpatium quod tranſit corpus glorioſum per ſuum motum, eſt diviſibile: Ergo & motus diviſibilis eſt, & tempus diviſibile, inſtans autem non dividitur. Ergo & motus ille non erit in inſtanti. *Ibid. Sed contra*]

Bellarmine *then errs in his Art of Well-dying translated into English by O. E pag.* 215. *saying:* The Saints having the gift of agility can in a moment passe from place to place --- from East to West, &c. (*if he speake properly*)

5. *The glory of bodies in heavē.*

5. Glory, 1 *Corinth.* 15. 43. The bodies of the Saints in heaven shall be passingly beautifull, shining, and aimiable.

* Omnis corporis pulchritudo eſt partium congruentia, cum quadam coloris ſuavitate. ---Proindè nulla erit deformitas, quam fecit incongruentia partium: ubi & quæ prava ſunt corrigentur: & quod minus eſt quàm decet, undè Creator novit, inde ſupplebitur: & quod plus eſt quàm decet, materiæ ſervatâ integritate, detrahetur. Coloris porrò ſuavitas quanta erit, ubi juſti fulgebunt ſicut Sol in regno Patris ſui? *De Civit.* Dei *Cap* 19.

Two things (according to * *Austin*) concurre to the constitution of beauty:

1 *Excellent proportion of bodies in heaven.*

1. A due and comely proportion; an apt and congruent symmetry and mutuall correspondency

cy of all the parts of the body: or in a word, well-favouredneſſe.

2. Amiableneſſe of colour; a pleaſing mixture of thoſe two lively colours, of white and red. I add a third. *2. Perfect colour.*

3. A cheerefull, lively, lightſome aſpect. When the two former materials (as it were) are pleaſantly enliv'd and actuated by a lively quickneſſe and modeſt merineſſe of countenance. *Whereupon,* (ſaith the Moraliſt) *it is not the red and white, which giveth the life and perfection of beauty: but certaine ſparkling notes, and touches of amiable cheerfulneſſe accompanying the ſame. In beauty* (ſaith another) *that of favour is more than that of colour; and that of decent & pleaſing motion, more than that of favour. That is the beſt part of beauty, which a picture cannot expreſſe, &c.* *3. Lively aſpect.*

All theſe concurre in eminency and excellency in glorified bodies. *A concurrence of excellencies in glorified bodies.*

1. An exquiſit feature and ſtature, beautified by *Gods* owne bleſſed all-mighty hand, with the utmoſt of created comlineſſe, and matchleſſe proportion.

2. Not onely ſweeteſt mixture of livelieſt colours; but alſo a bright ſhining ſplendour of celeſtiall glory.

3. And both theſe actuated to the life, preſerved in perpetuall freſhneſſe and oriency, and quickened ſtill with new ſupply of heavenly activeneſſe and amiableneſſe by a more glorious ſoule; (for, if the brightneſſe of the body ſhall match the light of the Sun; what, doe you thinke, will bee the glory of the ſoule?) and by an infinitly

infinitely more glorious ſpirit, which ſhall plentifully * dwell in them both for ever.

* Vt anima iſta dum exercet functiones ſuas in corpore impertit ei colorem & totam hanc externam corporis gloriam · Ita tum cum DEVS erit omnia in omnibus, Spiritus CHRISTI in nobis habitans, induet corpora noſtra glorioſiſſima, quibuſq; qualitatibus. *Rolloc. in Iohann Cap* 5.

Amplification of the glory of bodies in heavē.

Amplifie the glory of our bodies in heaven from ſuch places as theſe: *Dan.*12.2. *Mat.*13.45. *Phil* 3.20,21. *Col*,3.4.

From which the ancient Fathers alſo thus collect and affirme:

If we ſhould compare (ſaith * *Chryſoſtome*) *our future bodies even with the moſt gliſtering beames of the Sun; we ſhall yet ſay nothing, to the expreſſion of the excellency of their ſhining glory.*

* Si vel cum micantibus Solis radijs futura nobis corpora contulerimus, nihil tamen pro illius ſplendoris dignitate explicabimus. *Serm. de miſericordiâ.*

The beauty of the juſt in the other life (ſaith * *Anſelme*) *ſhall be equall to the glory of the Sun, though ſevenfold brighter then now it is.*

* In illâ ſiquidem vitâ pulchritudo juſtorum Solis pulchritudini, qui ſeptemplicitèr, quàm modò ſit, ſplendidior erit, adæquabitur. Vnde ſcriptum eſt, Fulgebunt juſti, ſicut Sol in conſpectu DEI. *De ſimilitud Cap.* 50.

*The * brightneſſe of a glorified body doth as farre excell the Sun, as the Sun our mortall body.*

* Hujus quoq; corporis claritas tantum Solem excellit, quantum Sol in claritate noſtrum corpus præcellit. *Apud Auguſt Tom.*9.*p.*2. *Mihi pag.*1085.

Then ſhall the righteous ſhine forth as the Sunne, in the Kingdome of their Father]

Not

Not (saith * *Chrysostome*) *because they shall not surpasse the brightnesse of the Sun; but, because that being the most glittering thing in the world, hee takes a resemblance thence towards the expressing of their incomparable glory.*

* *Tunc fulgebunt justi, sicut Sol in regno Patris eorum.* Non quia Solis etiamsplendorem non superabunt; sed quando nihil fulgentius Sole videmus, propterea re apertissimâ nobis ad exprimendum usus est. *In Mat. Hom.* 45

Glorified eyes impassible.

But how can there be so much beauty and delightfull amiable aspect in such intensive and extraordinary brightnesse? Or what pleasure can we take in beholding such extremely bright and shining bodies! Sith we find by experience, that there is farre more content and delight in looking upon a well-proportioned object, beautified with a pleasant mixture of colours, than in seeing the Sun, though it should not so dazle, and offend the eyes.

For satisfaction herein, we must know, that the * glorified eye shall become impassible, elevated farre above all mortall possibility, and fortified by an heavenly vigour, to apprehend and enjoy all celestiall light and glory with much ravishing contentment and inexplicable delight.

* Neq; in eo loco claudendi erunt oculi, nè fortè à nimio splendore lædantur: nam & ipsi oculi beati erunt, ac per hoc impassibiles & immortales; qui enim lumine gloriæ confortabit oculos mentis, ne videntes DEVM facie ad faciem, opprimantur à gloriâ. idem etiam dote impassibilitatis confortabit oculos corporis, ut sine læsione cernant non Solem unum, sed innumerabiles.

How brightnes seene in heaven.

Secondly: that omnipotent mercifull hand of GOD, which will raise our bodies out of the dust, and reforme them anew, can cause light and colour

to-

to concurre and consist in excellency, in glorified bodies.

Those things which according to nature can consist together; the one or both being *in gradu remisso*, (as they say) *abated of their height*, can by divine power consist together *in gradu intensissimo suæ speciei, in their excellency*: but it is so with light and colour according to nature: *ergo, &c.* as * *Durandus* one of the acutest Schoolemen makes good by arguments. Whether shall colour or light be seene? * Why not both in a most delicious admirable mixture?

* *Lib.* 4. *Dist.* 44. Q. 8.

* Corporis gloria naturam non tollet, sed perficiet: unde color qui debetur corpori ex naturâ suarum partium, remanebit in eo, sed superaddetur claritas ex gloria animæ. Sicut etiam videmus corpora colorata ex natura sui, Solis splendore reluccre, vel ex aliquâ aliâ causâ extrinsecâ, seu intrinsecâ. *Aquin. Supplem.* 3 *p* Q. 85. *Art.* 2. *ad* 3^um.

In noctilucis simul stant color & lux, ut apparet ad sensum, & sic videtur quod virtute divinâ corpora glorioſa possunt simul esse colorata & lucentia. *Dur. Lib* 4. *Dist.* 44. *q* 8.

The exercises of the senses in heaven.

Heere the Scoolemen according to their wont do curiously inquire, discusse and determine the manner of the acts, exercise and objects of all the senses. They say not only; 1. That the eye shall delightfully contemplate CHRISTS glorious body, the shining bodies of the Saints, the beauty of the Empyrean Heaven, &c. 2. The eare drinke up with infinite delight, the vocall harmony of Halelu-jahs, &c. But also audaciously undertake to define without any good ground or sound warrant, many particulars about the other senses, not without much absurdity, and unspiritualnesse. But let it be sufficient for us, without searching

searching beyond the bounds of sobriety, to know for a certaine that every sense shall be filled with its severall singularity and excellency of all possible * pleasure, and perfection.

* In illa futura vita delectatio quædam ineffabilis bonos inebriabit, & inestimabili dulcedine sui totos eos inenarrabili abundantia satiabit. Quid dixi totos? Oculi, aures, nares, os, manus, guttur, cor, jecur, pulmo, ossa, medullæ, exta etiam ipsa, & cuncta figillatim singulaq; membra eorum, in communi tam mirabili delectationis & dulcedinis sensu replebuntur, ut verè totus homo torrente voluptatis Dei potetur, & ab ubertate domus ejus inebrietur. *Anselm de similitud. Cap. 57.*

The Soules beatitude.

4. In a fourth place, let us take a glance of the unutterable happinesse of the Soule.

I should be infinite and endlesse, if I did undertake to pursue the severall glories, felicities, and excellencies of every faculty of the soule: and when I had done, ended with the utmost of all both Angelicall and humane understanding and eloquence, come infinitely short of expressing them to the life; I will at this time but give you a taste onely, in the understanding Part:

Much knowledge.

And that shall be extraordinarily and supernaturally enlarged and irradiated with the highest illuminations, largest comprehensions, and utmost extent of all possible comfortable knowledge, of which such a creature is capable.

The excellency of knowledge.

1. Humane knowledge of Arts, Nature, created things, is delicious and much desired: Witnesse,

1. The wisest Heathens, and best Philosophers, who were so ravished but even with a dimme glimpse of this knowledge, that in comparison thereof they have contemned all the riches, pleasures, and preferments of the world.

2. That

2. That wise saying: *A learned man doth as farre excell an illiterate, as a reasonable creature a brute.*

3. The extraordinarily exulting and triumphant cry of the famous Mathematician, hitting after long and laborious disquisition upon some abstruse excellency of his Art: * *I have found it, I have found it.*

* Εὕρηκα, Εὕρηκα.

4. That passage in an Epistle of *Æneas Silvius* to *Sigism. D.* of *Austria*: * *If the face of humane learning could be seene, it is fairer and more beautifull than the Morning and Evening Starre.*

* Cujus facies, si videri posset, pulchrior est quàm Lucifer, & Vesperus.

5. *For the pleasure and delight of knowledge and learning* (saith * another) *it farre surpasseth all other in nature: for shall the pleasures of the affections so exceed the senses, as much as the obtaining of desire and victory exceedeth a song or dinner? And must not (of consequence) the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures, there is a satiety; and after they be used, their verdour departeth; which sheweth well, they be but deceipts of pleasure, and not pleasures; and that it was the novelty which pleased, and not the quality. And therefore we see, that voluptuous men turne Friers; and ambitious Princes turne melancholy. But of knowledge there is no satiety: But satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in it selfe, simply, without fallacy or accident.*

* *Advancement of Learn. Lib. 1. pag. 44.*

Now this learning shall then be fully perfected, and raised to the highest pitch: so that the least and lowest of the Saints in Heaven shall farre

surpasse

ſurpaſſe: in cleare contemplation of the cauſes of all naturall things, and concluſions of Art, the deepeſt Philoſophers, greateſt Artiſts, and learnedſt Linguiſts that ever lived upon earth.

There are many difficulties and doubts in all kinds of humane learning, which have from time to time exerciſed the braveſt wits: but by reaſon of the native dimneſſe of our underſtanding, never received cleare reſolution and infallible aſſent. As,

Difficulties in humane learning.

Whether the Elementary formes bee in mixt Bodies; 1. *Corrupted.* 2. *Remitted* onely. 3. Or, *Entire?* Whether the celeſtiall Orbs be moved by *Angels* or *internall formes?* Whether there bee three diſtinct ſoules in a man; 1. *Vegetative.* 2. *Senſitive.* 3. *Rationall:* Or one onely in ſubſtance, containing vertually the other two? How all the * φαινόμενα, *Appearances* in the Æthereall Heaven, may bee trulieſt, and with leaſt exception maintained: whether by *Excentricks* and *Epicycles:* or onely by *Concentricks:* or the Earths motion: or the motion of the Starres in the heavens; as fiſh move in the ſea, and birds in the aire? &c. So the beſt wits are inextricably puſl'd alſo, about the *Sympathy* and *Antipathy* of things, *Alchymie*, cauſe of Criticall daies.

* Peculiariter apud Aſtrologos τὰ φαινόμενα dicuntur, quæ apparent in cœlo. *Arat.*

The myſts about theſe and many things moe, ſhall be diſpel'd out of our minds, by a cleare ſunne of a new and excellent knowledge: ſo that wee ſhal be exactly acquainted with the cauſes, natures, beginnings, of-ſprings, and ends of all creatures, and created things.

2. We

Errors and doubts resolved in heaven.

2. We shall clearely see and comprehend the vanity and rottennesse of all Heretical cavils, Antichristian depths, Popish imposture, the very bottome of that most wicked and abhorred *Mysterie*: the true, full, and sweet meaning of all GODS blessed Booke; whether *Iobs* wife bid her husband blesse or curse GOD: whether *Iephtah* sacrific'd his daughter, or onely consecrated her to virginity: whether *Naaman* was a true, or unsound convert: what is the meaning of that place, 1 *Corinth.* 11. 10. And that, 1 *Cor.* 15. 29, &c.

Deepe mysteries knowne in heaven.

3. We shall with wonderfull ravishment of spirit, and spirituall joy, be admitted to the sight of those sacred secrets and glorious mysteries: 1. Of the holy Trinity; into which some Divines may audaciously dive, but shal never be able to explicate: 2. Of the Union of CHRISTS humanity to the divine nature; and of the faithfull to CHRIST: 3. Of the causes of GODS eternall counsell in Election and Reprobation: 4. Of the Angels fall: 5. Of the manner of the Creation of the world, &c.

Knowledge of one another in heaven.

4. We shall know one another: For,

1. All comfortable knowledge shall be so farre from being abolished, that it will be inlarged, increased, and perfected:

But to know one another is a comfortable knowledge.

Therefore we shall know one another.

Our knowledge shall be perfected: For, *We shall know as we are knowne*, 1 *Cor.* 13. 12. Which is set out by comparison of the lesse: That our knowledge then, shall differ from that now, as the knowledge

knowledge of a *child* from that of a *perfect man*: by a *glasse*, from seeing the *thing it selfe*: that of a *plain speech*, from a *riddle*. Why then should we doubt of knowing one another? especially, sith our Saviour CHRIST setteth forth the state of the blessed by the knowledge one of another, *Mat.* 17. And as the knowledge is perfect, so the memory. In nothing must our knowledge be empair'd but better'd.

2. We shall then enjoy every good thing, and comfortable gift, which may any way increase and inlarge our joy and felicity:

But meeting there, knowing then, and conversing for ever with our old deare Christian friends, and all the glorious Inhabitants of those sacred Palaces, will mightily please and refresh us with sweetest delight.

Therefore we shall know one another.

All in heaven shall know each other.

Society is not comfortable, without familiar acquaintance: Be assured then, it shall not bee wanting in the height and perfection of all glory, blisse, and joy. Nay, our minds being abundantly and beatifically illuminated with all wisdome and knowledge, we shall be inabled to know, not only those of former holy acquaintance; but also strangers, and such as we never knew before; even all the faithfull, which ever were, are, or shall be. We shall be able to say, this was Father *Abraham*, this King *David*, this Saint *Paul*: this was *Luther*, *Calvin*, *Bradford*, &c. this my Father, this my Sonne, this my Wife, this my Pastour, this the occasioner of my conversion, *&c.* as may bee

gathered by proportion out of GODS Booke.

Proofe that in heaven we shall know one another.

1. If* *Adam* before the fall had that measure of illumination, that hee knew *Eve*, and from whence shee came, at the first sight: much more shall our knowledge in heaven, and highest happinesse be enlarged in this kind.

* Rectè hinc colligitur nos in vita æterna, depositis omnibus ignorantiæ & cœcitatis nebulis etiam nos invicem, & omnes Sanctos quos nunquam vidimus agnituros. Si enim *Adamus* virtute imaginis divinæ concreatæ *Evam* de corpore suo sumptam, cum è somno evigilasset, illicò agnovit: Quomodò non etiam, secundum eandem imaginem transmutati de gloria in gloriam, à DOMINI Spiritu, Sanctos & beatos ejusdem corporis membra agnoscerемus? *Kemnit. Harm. Evang. Cap.* 87.

Suntnè homines in vitâ æternâ se mutuò agnituri?

Utiq; qui pleni futuri sunt SPIRITV SANCTO & sapientiâ, sicut *Adam* ante lapsum adhuc retineri integritatem imaginis DEI, *Evam*, quam nunquam viderat, & undènam esset, nemine dicente, agnovit, *Gen.* 2.23. *Bucan. Loc* 39.

**Petrum & qui cum ipso erant, videntes* Mosen *&* Eliam *in gloria*, eos noverunt, licet prius illos nunquam viderint. Unde verò hoc? Non certe ex imaginibus & statuis, quibus uti Judæis non fuit concessum: nec ex notitijs naturalibus, quæ in rebus cœlestibus penitùs sunt cœcæ: sed ex sola gratia DEI, quæ incredibilem hanc sapientiæ & cognitionis lucem animis Apostolorum infudit.

2. If the Apostles accompanying CHRIST in His transfiguration, and vouchsafed but a taste and glimpse (as it were) of glorification, were * able thereby to know *Moses* and *Elias*, whom they had never seene: how much more shall we, being fully illuminated, and perfectly glorified in heaven, know exactly all the blessed ones, though never acquainted with them upon earth?

Ut ergò *Samuel* ex DEI inspiratione *Saulem* agnovit nunquam antèà visum, 1 *Sam.* 9.17. Et quemadmodum *Iohannes* in utero intra alvum B. Virginis, CHRISTVM Dominum suum agnovit: ita SPIRITVS SANCTI radijs horum etiam mentes fuerunt illustratæ, *Kemnit. loc. supra cit.*

Petrus in monte in mortali corpore *Mosen* & *Eliam* quos nunquam viderat, revelatione interna cognovit, Mat. 11.34. *Bucan. loc supra cit.*

3. CHRIST tels the Jewes, *Luke* 13.28. That they

they *shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of* GOD, and therefore know them: * And *Dives* is said to know *Abraham* and *Lazarus* in so great a distance, *Luke* 16. Whence I argue thus: if the damed know those who are saved, though they have never seen them; much more shall the glorified Saints, now plentifully endued with all knowledge, and supernaturally illightened by the HOLY GHOST.

* *Boni bonos in Regno, & mali malos in supplicio agnoscunt.* Si enim *Abraham Lazarum* minimè recognovisset, nequaquam ad Divitem in tormentis positum, de transacta ejus contritione loqueretur, dicens, quòd mala receperit in vita sua. Et si mali malos non recognoscerent, nequaquam Dives in tormentis positus, fratrum suorum etiam absentium meminisset. Quomodò enim præsentes non posset agnoscere, qui etiam pro absentium memoria curavit exorare? Qua in re illud quoq; ostenditur quod nequaquàm ipse requisiti: Quià & boni malos, & mali cognoscunt bonos. Nam Dives ab *Abraham* cognoscitur, est diviti cognitus, quem mitti precatur ex nomine, dicens: Mitte *Lazarum*, ut intingat extremum digiti sui in aquam, & refrigeret linguam meam. In qua videlicet cognitione utriusq; partis cumulus retributionis excrescit: ut & boni amplius gaudeant, qui secum eos lætari conspiciunt quos amaverunt; & mali dum cum eis torquentur, quos in hoc mundo, despecto DEO, dilexerunt, eos non solùm sua, sed etiam eorum pœna consumat. *Greg. Dial. Lib. 4. Cap. 33.*

Why testimonies of Fathers are produced.

Many of the ancient Fathers are of the same mind: (Whose authority I never urge for necessity of proofe; GODS blessed Word is ever more than infinitely all-sufficient and super-abundant for any such purpose: but onely, either, 1. Sometimes in some singular Points to shew consent: or 2. In our controversies against the Antichristians, Antinomists, Neopelagians, &c. Or, 3. When some honest passage of sanctification, or seasonable opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much preciseness.)

1. There was a Widow in *Auſtins* time, who craved very importunately both by word and writing, ſome conſolations from him, to ſupport her under that incomparable croſſe of her husbands loſſe and widow-hood; and, as it may ſeem, ſhe deſired to know whether ſhe ſhould know him in the ſecond life. For the firſt, he hits upon the ſweeteſt, mightieſt, and moſt ſoveraigne comfort which could poſſibly be imagined. * *You can by no meanes* (ſaith he) *thinke your ſelfe deſolate; who enjoy the preſence* and poſſeſſion *of* JESUS CHRIST *in the inmoſt cloſet of your heart by faith.* About the other, he anſwers peremptorily: * *This thy husband, by whoſe deceaſe thou art called a widow, ſhall be moſt knowne unto thee.* And tels her further, *that there ſhall be no ſtranger in heaven,* &c.

* Non te deſolatam putare debes, cum in interiore homine habeas præſentem CHRISTVM per fidem in corde tuo. *Epiſt. 6. ad Italicam.*

* Hic autem & conjux tuus, cujus abſceſſu vidua diceris, tibi notiſſimus erit. ... Cum venerit, & illuminaverit abſcondita tenebrarum, & manifeſtaverit cogitationes cordis, tunc nihil latebit proximum in proximo; nec erit, quod ſuis quiſque aperiat, abſcondat alienis, ubi nullus erit alienus. *Ibid.*

2. *In* * *the Elect* (ſaith another) *there is ſomething more admirable; becauſe they doe not onely acknowledge thoſe whom they knew in this world; but alſo, as men ſeene and knowne, they know the good, whom they never ſaw.*

* Fit autem in electis quiddam mirabilius, quia non ſolum eos agnoſcunt, quos in hac vitâ noverant; ſed velut viros viſos ac cognitos, recognoſcunt bonos quos nunquam viderunt. *Greg. loc. ſupra cit.*

3. *There* (ſaith * *Anſelme*) *all men ſhall be knowne of every ſeverall man, and every ſeverall man ſhall be knowne of all.*

* Ibi à ſingulis omnes, ibi ab omnibus ſinguli cognoſcentur: Nec quemquam omninò latebit, quâ patriâ, quâ gente, quâ ſtirpe quis editus fuerit, vel quid etiam in vitâ ſuâ fecerit. *Anſelm. de Similitud. Cap. 59.*

Againe,

Againe, * *Conceive if thou canst, how comfortable that knowledge will bee, by which, as thou of all others, so all others shall bee knowne of thee in that life.*

* Perpende, fvales, quàm grata sit sapientia ista, quâ tu ficut ab omnibus, sic omnes à te cognoscentur in vitâ illâ, *Ibid. Cap.* 61.

Yet let me tell you before I passe out of the Point; that this for the most part is the curious *Quære* of carnall people; who feeding falsly their presumptuous conceipts with golden dreames, and vaine hopes of many future imaginary felicities in the world to come, whereas in the meane time they have no care at all, use no meanes, take no paines to enter into the holy path, which leades unto that blessed place. It is even as if one should busie himselfe much, and boast what he will do in New-England when hee comes thither; and yet (poore man) he hath neither ship nor money, nor meanes, nor knowledge of the way, nor provision before-hand for his comfortable planting there.

A folly to enquire after the glory of heaven, and not to walk in the way that leadeth to it.

To coole and confront such lazie, idle, and vaine curiosities; take notice, that wee shall not know our old acquaintance by former stature, feature, favour: so vast a distance and difference will there be betweene a mortall and glorified body: neither in a worldly manner. In which respect saith *Paul*, 2 *Cor.* 5. 16. *Henceforth know wee no man after the flesh: yea though wee have knowne* CHRIST *after the flesh, yet now henceforth know we Him no more.* Our mutuall knowledge one of another in heaven shall not be in outward and worldly respects, but divine and spirituall, as wee know them in CHRIST, by the illumination of the Spirit.

What kind of knowledge there is in heaven of one another.

We shall know the Angels in heaven.

5. Wee shall know the spirituall substances, offices, orders, excellencies of the Angels: the nature, immortality, operations and originall of our owne soules, *&c.* In a word, all things * knowable.

* Sapientia quam omnes in hâc vitâ non utiliter amant, tanta in futurâ vitâ bonis erit, ut eorum quæ scire voluerint, nihil sit quod ignorent. Bonus enim perfecta quæ DEUS est sapientiâ replebitur, eamq; facie ad faciem intuebitur, quam dum ita perspexerit, creaturæ totius naturam videbit, quæ in DEO melius quam in seipsa constitit. Tunc etenim justi cuncta scient quæ DEVS fecit scienda, tàm ea quæ præterita, quàm ea quæ postmodùm sunt futura. *Anselm. de similitud. Cap. 54.*

Cum electi antiquos patres in illa æterna hæreditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quia enim illic omnes communi claritate DEVM conspiciunt; quid est, quod ibi nesciant, ubi scientem omnia sciunt? *Greg. Dialog. Lib. 4. Cap. 33.*

Neq; sola visio DEI sanctis hominibus in cœlo promittitur, sed etiam omnium rerum, quas fecit DEVS. Hic quidem in terris cernimus per sensum videndi, solem, & lunam, & stellas, & terras, & maria, & flumina, & animantia, & arbores, & metalla. Sed mens nostra nihil omninò cernit; *i e.* nullam substantiam creatam perfectè novit, non differentias essentiales, non proprietates, non vires, ac ne animam quidem suam homo videt, sed more cœcorum palpando effecta, & discurrendo per rationem aliquid cognitionis acquirit. Quale ergo gaudium erit, cum intelligentia nostra revelata facie manifestè videbit naturas omnium rerum, differentias, proprietates, vires? Et cum quanta exultatione obstupescet, cum videbit exercitum Angelorum innumerabilem, quorum nullus cum alio in specie convenit, & differentias omnium & singulorum perspicuè intuebitur? *De ætern. Fœlicit Lib 3 Cap. 2.*

When we shall know GOD *in heaven, we shall in Him know the* manner *of the work of* Creation, *the mysteries of the worke of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and His works.* P.P.

How GOD *shall be knowne in heaven.*

6. We shall be beatifically illightned with a cleare and glorious sight of GOD Himselfe: which Divines call *Beatificall Vision.*

About which the Schoolemen audaciously discoursing, fall upon differing conceipts.

1. Some say, GOD shall then be knowne by a *Species* representing the divine Essence: and by a *Light*

Light of glory elevating the understanding by a supernaturall strength.

2. Others, That the divine Essence shall be represented to the glorified understanding, not by any *Species*, but immediately by it Selfe: yet they also require *light of glory* to elevate and fortifie the understanding by reason of its weakenesse, and infinite disproportion and distance from the incomprehensible Deity.

3. Others hold, that to the cleare vision of GOD, there is not required a *Species* representing the divine Essence, as the first sort suppose; nor any created light elevating the understanding, as the second sort think: but onely a change of the naturall order of knowing. It is sufficient (say they) that the divine Essence be immediately represented to a created understanding. Which, though it cannot be done according to the order of nature, as experience tels us: (For, we so conceive things; first having passed the sense and imagination.) Yet it may be done according to the order of divine grace, *&c.* *See Durand. Lib 4. Dist. 49. q. 2.*

But it is sufficient for a sober man to know, that in heaven we shall see *Him face to face.*

FUNERALL NOTES

Upon my Patron, Sir AUGUSTINE NICOLLS Knight, Judge of the Common Pleas.

He died in 1616 March.

Mourning for the dead to bee moderate.

And here by your good leaves, I will bee bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And presse from that the practice of this last mortifying motive. These artificiall formes of sadnesse, and complementall representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heavinesse, or griefe of heart, which hee might conceive and nourish by reason of some particular interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that wee should shew our selves Christians: and by the sacred rules of Religion ever prevent that unseasonableness and excesse, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meere naturall men.

Publike losses to be laid to heart.

The Point that I would principally presse, and perswade unto, is a Christian and compassionate taking to heart, the publike losse, that every one of us may upon that occasion bee truly humbled in himselfe,

himselfe, and bettered in his own soule. And I tell you true, especially in these times, this losse is great

He was a reverend and learned Judge, a Prince, and a great Man in Israel: nay a God upon earth, for so are Judges stiled by the Spirit of GOD, *Psal.* 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

Iustice Nicolls *place.*

But these are nothing; they are but bare titles in respect of any true worth.

All I say, is either from my owne certaine knowledge; or concurrent testimony above exception. I would not speak a word, which I thinke not in my conscience to be true, to be heire of his possessions. It may bee affection may make mee deliver things something passionately, and more unto the life. Meditation in passion.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficiencies; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnesse in his affections, and moderation of his passions (as I never saw) even in his ordinary cariage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a virtue this is to a Judiciall Place, those may best conceive, who either feele, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Judge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

Patience in hearing causes.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his eare to the one, without the others presence.

Happy memory.

3. A great and happy memory.

Sagacity.

4. Singular sagacity in searching and diving into

to

to the ſecreteſt and utmoſt circumſtances (ſo far as was poſſible) of the cauſes that came before him, that he might give the more righteous judgement.

Pitifulneſſe in the cauſe of bloud

5. A marvellous tenderneſſe, and pitifull exactneſſe in his inquiſitions after bloud. Holding, on the one ſide, the life of a man very precious: and yet, on the other ſide, perſwaded of the truth and terrour of that place, *Numb.* 35. 33. *For bloud, that defileth the land, and the land cannot be cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.* But yet all theſe, whatſoever you apprehend, in my conceipt had not beene much worth, though good in their owne nature; neither (to tell you true) ſhould I have ſo much as nam'd them, had they not beene aided (as it were) and managed with three other moſt noble and neceſſary vertues, eſpecially in theſe times, which actuated them (as it were) and gave them their life and luſtre.

Love of integrity.

1. A love to integrity, the right and truth in all his judiciall courſes, which (for any thing I know, or could ever heare) no man living upon juſt ground can or will contradict.

Deteſtation of bribery

2. With a conſtant and reſolute heart-riſing againſt bribery and corruption; the curſed bane of all goodneſſe, honeſty, and good conſcience, whereſoe'er it comes. And to this, that high place he worthily held about the Prince, can give royall atteſtation: where hee qualified fees to his owne loſſe; and proteſted his reſolution, and all poſſible oppoſition to all offers for offices, with this reaſon: hee would have them come in cleare-han-

handed, that they might deale honestly in their places. And his owne followers, to whom hee gave a charge at his first entrance to a judiciall place, that they should not meddle, nor make any motions to him, that he might be secur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

Opposition against Popery and other corruptions.

3. With a noble and unshaken resolution, and mighty opposition of Popery: and that without respect or feare of any greatnesse, as wee have evident demonstration. Now of this wee need no further testimony (though there be very pregnant and plentifull besides) than the present triumph of the Papists; and barbarous insultations of that bloudy and murderous generation. And especially in yonder Countrey of Lancashire, and those Northerne Parts; where hee shooke the pillars of Popery more valiantly and successefully, than any these many yeares. Officers in those Parts observ'd, that in his two or three yeares, hee convicted, confin'd, and conform'd moe Papists than were in twenty yeares before. And that last charge he gave at *Lancaster* in his last Circuit but one, (for I meddle not with the last of all) for law-learning, earnestnesse and excellency against Popery, prophaneneſſe, non-residency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Ministers was such, that I am perswaded, it will be remembred with deareneſſe and love, while any honest man that heard it or heard of it,

Lancashire

Encouraging godly Ministers.

is

is alive in those Parts. To go no further then: and this I now say, I speake of him as he was growne in his latter time; and out of hope he would have continued: and I speake it also in compassion of mine owne countrey; which I know by too good experience how pitifully it lies bleeding under the insolency of Papists, and multitude of Priests: and then I say, the redemption of the life of such a Judge, in such times as we live, for the good of such a country, if we go no further, if that had consisted with GOD'S pleasure, had beene worth a Kings ransome.

Humiliation for his losse.

I lay these things thus together upon purpose to aggravate the losse, that a compassionate consideration of the greatnesse thereof in those respects I have told you, may be as powerfull in begetting a godly and profitable sorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoycing in his fall will create in the insolent spirits of the enemies to GOD and the King, (I meane the Papists) barbarous insultations and triumph. I am perswaded, if we get as much humiliation out of the sense of a true losse, as the Papists hardning and obduration by apprehension of their imaginary gaine, we shall make a good use of his death. I am a little more earnest, because I perceive the Papists begin already to calumniate and slander.

Losse of excellent men a presage of some judgment.

Here is yet another Point of profitable consideration from the present occasion. When any worthy man in a State, especially who takes a faithfull discharge of his place, and the publike good to heart,

heart, is cut off by the hand of GOD; it is in a Christian jealousie, and out of spirituall wisdome to be holden as a presage of some more fearefull generall judgement to succeed. I have my ground, *Isa.*3. 1,2,3,&c. And therefore my counsell is, and in the present case for one, when any good Patriot which in some high place like a strong Pillar oppose the corruptions and Popery of the times: or any faithfull Pastour, which by his prayers (like a *Moses*) stands in the gap against the indignation of GOD, is taken away; that we take it to heart, as a *Memento*, to make our selves ready against an evill day. And to tell you my mind, I am much afraid some heavy thing is preparing for us, our sinnes are growne to such a height. I am no Prophet, nor the sonne of a Prophet; yet out of a comparative contemplation of GODS proceeding with his owne people in all former ages, I cannot but concurre with the judgement of a great Doctor delivered in an high place: The sinnes of this Land are come to that elevation, that there is scarce left any roome for the mercy of GOD to helpe us. They are even full ripe for His revenging Hand. To his foure reasons I add two more: his are taken, 1. From the greatnesse and crying of the sinnes, which are very horrible; Atheisme, whoredome, Sodomy, bloud-shed, oppression, sayes he; I add pride, drunkennesse, usury, &c. 2. From the generality of them. All sorts are wrapt in them. 3. From their impudency; with brazen browes, and whorish foreheads they out-face the Sun. 4. From their impatiency

White, pag. 80, at Spittle. *The sinnes of this land.*

patiency of admonition and reformation: they grow so upon us, that all the Pulpits in ENGLAND cannot beat them downe. Add a 5t. from 2 *Chron.* 36.16. And a 6t. from *Isa.* 3.1,2,3. *& seq.* I meane the dropping away of many worthy men; and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since disrob'd and bereft of one of the noblest men that ever trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where GOD Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I meane that of riches, birth, learning, or morality) are but shadowes and shapes of nobleness. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of *Rome*. Against whom they have since sent out an illiterate libell, cal'd, White dy'd Black; fit for the foule and black mouthes of such railing *Rabshakehs*. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I'le make an end.

Worthies taken away.

The young Lord Harrington.

Iudge Nicolls.

And yet let no man think, that I am come hither;

Faults not to be smothered.

1. Either to smooth and mollifie any faults or frailties; any fals or infirmities; any personall sinnes or imperfections that might be in this great Man. I dare not go about to cover them; that's

not

not my office; I leave that to the precious bloud of the Son of GOD, and tender-hearted mercies of our gracious Father. I would rather in this point advise great men to walke warily. For, their greatnesse makes their sins greater, and their mightinesse will make them mightily tormented, except they stand constantly on GODS side. Height of Place ever adds two wings unto sin: Example and Scandall; whereby it soares higher, and flies much further. If the Sun be ecclips'd and obscur'd; a thousand eyes gaze upon it: a lesser Starre may be darkned, and no man take notice.

False praises not to be fastned on any.

2. Or to fasten upon him any false praises in a flattering funerall Panegyrick. I dare not dawbe for a world of gold. Himselfe abhor'd that; And not long before his last sickenesse complain'd much against flattery, as a grievous iniquity of the times.

Funerall Sermons are for the living.

3. Or to make a solemne and formall narration of all his noble commendable parts. When I undertooke this businesse first, I studied onely, and bethought my selfe, how I might speake most profitably, and make the best use of the present occasion to my living Auditors. And had I not found pregnant matter for that purpose, I had not beene here this day. And therefore for conclusion, and as the last and best service I can now doe unto him, to whom I owed as much as any man alive: I will labour from the occasion to worke some heavenly good (if GOD so please) upon the hearts, presented here this day as a selected and choice number of his worthiest and dearest friends. And to this end give me leave to single out, and propose

for

for imitation, ſome worthy and noble parts of his, and only thoſe which I conceive may be moſt ſeaſonable and ſutable to the exigency of my Auditory. And I muſt alſo crave the aid of your loves unto him, & thoſe ſoftned thoughts of mortality which are wont to attend theſe times; that I may conveigh and commend them to your liking and practice with more ſucceſſe and ſtronger impreſſion.

And the firſt I ſhall commend unto you, is,

Integrity in diſpoſing Eccleſiaſticall livings.

1. His ſingular integrity and honourable purpoſe in diſpoſing thoſe Eccleſiaſticall Livings he had in his power. And in this Point I my ſelfe can ſay more than any, who taſted deepliеſt of his worthy dealing this way. When I never ſought after, as it is famouſly knowne, nor thought upon any ſuch thing, he ſent for me, and beſtowed that which I preſently enjoy moſt freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in ſuch caſes, doe (as it were) by a kind of Antiperiſtaſis make a duty a tranſcendent vertue. And this was not all. Though incrochments upon the Church be like the breaches of the ſea; a thouſand to one never returne: yet did he reſtore to a farthing all that which had a long-time beene detain'd from the Church; and parted with it moſt freely; though hee had as much wit and power as any other to have continued it ſo, if he had pleas'd. And I ſaid Eccleſiaſticall Livings, though I inſtance but in one; becauſe I partly knew his purpoſe for the reſt. For, he gave me himſelfe this meſſage to as worthy and reverend a

Reſtitution to the Church.

man,

man, as I know unprefer'd in this Land; that if he would come unto him, he would give him the firſt that fell; and for no other reaſon in the world, but becauſe he heard he was a reverend and worthy man. Now lay theſe things to the practice of the times, wherein there is ſuch ſinfull and Simonicall packing together, compacting, ſecret covenanting with the party or friends for preſent money, or after gratifications: ſome part of the tithes, or his owne muſt be reſerv'd to the Patron, or he muſt be the Farmer at his owne price; or pin a wife upon the ſleeve of the Parſon, as they contemptuouſly ſpeake, (a baſe alſo and unworthy reſpect) or the like ſuch wretched combinations to helpe one another towards Hell: my diſacquaintance muſt excuſe my ignorance in the tearmes: and then tell me if this was not a noble part in him worthy the imitation of the beſt. I am perſwaded in this Point, he might be a patterne not onely to all here preſent whom it might concerne, (though I look upon the faces of ſome who have dealt alſo very nobly this way) but to all the Patrons in ENGLAND. Be pleas'd then you that lov'd him to tread in his ſteps herein; and the rather becauſe your unconſcionableneſſe in ſo high and important a point for the glory of GOD, and the good of the Church, may not only bring upon your owne heads, your houſes and poſterity, the curſe of GOD in the meane time: but alſo a company of poore ſoules caſt away by reaſon of your corruption, againſt you at that laſt and great day: who will then cry out upon you before the

Simonicall practiſes.

The miſchiefe of ill Patrons.

face of GOD, Angels and men; that you were the men who for a little bloudy gaine put upon them an ignorant, idle dissolute, non-resident, or some way unfaithfull Minister; (For, it is too common, that those who enter corruptly, deale unconscionably in their places) whereby they must now perish everlastingly; whereas if you had been honest and uncorrupt, there had been hope they might have liv'd in the endlesse joyes of Heaven. And what a vexing cry in the eares of all sacrilegious Church-robbers will that be of a damned wretch in hell; when he shall complaine everlastingly, that his soule had been sav'd, if such a man had not been Symoniacall.

Forbearing to travaile on the LORDS *day.*

2. His forbearing travell upon the Sabbath in his Circuit. Whereby he wan a great deale of honour to his name over all this Kingdome; prevailed in the same with others of his owne reverend ranke; and by his example (as hath beene observ'd) wan much encouragement, increase and regard to Religion in those Countries thorow which he past. I would I might so much prevaile with you, as that upon this occasion you would be content to take neerer to heart a more holy and heavenly spending of the LORDS Day. Not onely in forbearing sin, the workes of your calling, idlenesse, vaine sports; this is but onely flying evill, and privative good; but also to ply with conscience and reverence all GODS holy Ordinances; prayer, reading, singing of Psalmes publikely and privately; the Word preached specially, conference, meditation, and the like: and to feed

Conscience in sanctifying the LORDS *day.*

and

and satisfie your prepared and hungry soules with all that sweetnesse, comfort, and spirituall strength; which they are wont to conveigh into humble hearts upon GOD'S holy Day; this also is doing of good and positive pietie. For, a thousand to one, a constant keeper of the Sabbath is sound-hearted towards GOD: and as great odds, a common Sabbath-breaker (howsoever he may deceive his owne heart) is in truth and triall a stranger to the power of grace, and life of godlinesse.

Submission to private admonition.

3. His patient yeelding, and submission to private admonition. A vertue, ordinarily as farre out with great men, as flattery is familiar. Yet in him so as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the respect of the world was also entangled in some more publike engagement. And yet when I in zeale and love to his soule and salvation, prest upon him in private as a Minister of GOD, and in the humblest manner I could, tendering my reasons against his resolution; after he had well thought upon't, it never went further, all was dasht for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am griev'd at heart, I did not more in this kind. Now I would to GOD, you would imitate him in this also; especially you that are great ones. Alas! You'le give the Physitian leave to tell you the diseases of your body; the Lawyer to shew you any flaw

that is in your ſtate: your Horſe-keeper to tell you the ſurfits of your horſe: nay, your Huntſman the ſurrances of your dogs: and ſhall onely the Miniſter of GOD not tell you your ſoules are bleeding to everlaſting death? Now GOD forbid.

In'uſtry in ones particular place.

4. His taking his high place to heart. I meane his extraordinary induſtry and indefatigableneſſe in his judiciary imployments. His painefulneſſe this way was wonderfull even after his laſt ſickeneſſe had ſeaz'd upon him. If I ſhould report unto you the particulars from eye witneſſes, you would marvell. And I rather name and commend this unto you, becauſe the contrary is cauſe of great miſery in a Common-wealth. Oh it is lamentable, when men mount into high roomes only in a bravery, and vanity, and deſire to be ador'd above others; or follow the execution of their places, and adminiſtration of juſtice, only as a Trade, with an unquenchable and unconſcionable thirſt of gaine; which juſtifies the common reſemblance of the Courts of Juſtice to the Buſh; whereunto, while the ſheep flyes for defence in weather, he is ſure to loſe part of his fleece: when cunning heads hunt after greatneſſe and promotion, purpoſely to execute the luſts of their owne hearts, and attaine their owne ends. Oh! this is the curſe and cut-throat of worthy States; the bane and breake-neck of all honeſt government. Formalities of juſtice without a reall care and conſcience to ſearch the truth, and deale uprightly, do but ſerve to ſmother innocency and right: and

The miſchiefe o uſing high places for gaine

that

that which was neceſſarily ordain'd for the common good, is through ſhamefull abuſe made the cauſe of common miſery. J would all the Magiſtrates in the Countrey were my hearers in this Point; I would hence intreat them with all earneſtneſſe and contention of Spirit, as they love either GOD or their Countrey; that they would with all nobleneſſe of a free ſpirit, and cleareneſſe of a good conſcience, take their Places of Juſtice to heart; be active, conſcionable, reſolute; not onely formall and cyphers; hunters after praiſe and plauſibleneſſe; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we preſſe and perſwade them to found courſes againſt the Papiſts, and dejection of Alehouſes; upon which point His royall Majeſty, and the worthy Judges ſo much beat; and when all's ſaid, are the ſinkes and ſources of all villany, &c. otherwiſe, howſoever they may pleaſe themſelves with the common applauſe: it were better the Common-wealth had never knowne them.

5. His reſoluteneſſe againſt riſing by corruption and bribery. Whereupon (as I have heard) when he was firſt preſented to that place of honour about the Prince, it pleaſed our gracious Soveraigne to ſtile him the Judge which would give no money. A bleſſed thing it were, were this heart in all. Then ſhould we not have vines, olive trees, and figge trees wither away in obſcurity, and brambles brave it abroad in the world. We

Advancement without bribery

ſhould not have ſervants by inſinuation and bribery clime on Horſe-back, when Princes like ſervants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and neceſſary Conſequent as that was of the former. For Ile never beleeve, that a man which purpoſes from his Heart to be faithfull in a publicke Charge, will ever be very forward in an ambitious purſuit of it. The illumination of Nature taught the heathens ſo, and therfore they condemne it by a law *de ambitu*, Hunting after one hie roome even morally is moſt unworthy a Man of honour and worth, and Hee cannot better expreſſe His inſufficiency, and weakneſſe of Spirit, who is tranſported with an impotent and impatient Humour this way. But now if to this ambitious baſeneſſe there bee an addition of bribery, it makes the matter a great deale more vile, and diſhonourable. Of this hatefull Merchandizing, beſides other infamies and iniquities, which mingle with it, it is commonly ſaid, That He which liveth in groſſe, ſelleth by retaile. And therefore if a Man would continue truly Noble and Worthy, comfortable in His conſcience, and faithfull in His Place, if He be advanc't, let him either riſe fairely, or elſe thanke GOD, and be content with His preſent ſtation.

Affableneſſe mixt with gravity.

6. An eaſineſſe of acceſſe, affableneſſe of carriage: A faire, loving, kind deportment towards all. I never ſaw a man of ſuch worth and greatneſſe looke more mildly upon a meane Man in my life. And yet with ſo grave a preſence, that neither the authority of his Perſon, nor due attributions

to

to His Place receiv'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Ignoble birth. For amongst all the degenerations of our gentility; (I speake not of all, we have many truly so called and worthy Gentlemen) from that true Nobleneſſe and Ancient Worth, which dwelt formerly in the Gentle breſts of Engliſh Nobles, this is not the leaſt: That they thinke to beare downe all before them with an artificiall affected impetuouſneſſe, as it were of Countenance; a diſdainefull neglect and contemptuouſnes in their Carriage, with a kind of outbraving and brow-beating of their Bretheren, As though brave Apparell and a big looke were demonſtrations of a Noble Spirit, whereas very often they only guild over a worthleſſe, weake and graceles Inſide. As amongſt Profeſſors of Religion, Hee's the beſt Chriſtian, which is moſt humble: ſo in the Schoole of Morality hee hath beene holden the trueſt Gentleman, which is moſt courteous.

See Baſil 406. ad finem.

7. His happineſſe in having Religious Followers. Follow Him alſo in this. Hee taſted the fruit of it in his laſt extremities. For being caſt by Gods Providence upon that Place in the Country where He had not ſuch meanes, and opportunities for thoſe laſt comfortable Spirituall Aſſiſtances, which a dying man would deſire: They were both able, and did pray with Him to the Occaſion, and preſent neceſſities, wherewith he ſeemed to be

Religious Attendants.

much affected, and spoke seasonably unto Him out of the Booke of GOD. Whereupon I must tell you; (Let as many prophane scornefull Spirits gybe or gnash the Teeth at it, as will) Those Followers of His whosoever they were, call them Puritanes, or what you will; Howsoever they might misse in some complementall circumstances, by reason of those amazements and griefe which sate fresh upon their Hearts for the losse of their so Noble a Lord, yet they did Him in those last Agonies more true service and Honour then all the swaggering Good-fellow Serving men will doe their Masters unto the worlds end: Let them follow you, as long as you will.

Love of powerfull preaching.

8. A right conceit and commendation of profitable and conscionable Sermons. He hath beene often heard of late times reply thus or in this sence to contradictions: I cannot tell, saies He, what you call Puritanicall Sermons; they come neerest to my Conscience, and doe Mee the most good. This of all the rest, I had purpos'd to have prest most upon you. If you were but thus affected, to say the least; you would begin to looke towards Heaven. But I have already trespast too much upon your Patience. And therefore I conclude this Point with that of *Paul, Phil.* 4. 8. *Finally, Brethren, &c.*

A SER-

A SERMON PREACHED AT *LENT* ASSISES, *Anno Domini*, MDCXXX.

At *Northampton*, before SIR RICHARD HVTTON AND SIR GEORGE CROOKE,

His Majesties Iustices of Assise, &c.

TEXT. 1 COR. CHAP. I. VER. 26.

For Brethren, you see your calling, how not many wise men after the flesh, not many mighty, not many noble are called.

THE blessed Apostle Saint *Paul* perceiving, that his preaching, and plantation of the Gospell of CHRIST received strong and mighty opposition in the City of *Corinth*, a famous Mart Towne, seated betweene two Seas, the *Ægæan* and *Iönian*, and so fit for

The coherence.

Corinth described.

for commerce with other Nations, full of wealth, knowledge, glory and the reſt of earthly excellencies, labours in this Chapter to abaſe, and diſhonour the pride, and vanity of all humane greatneſſe, and to advance the neglected Myſtery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongſt them eſteemed fooliſhneſſe, yet indeed ſuch as by which the LORD of Heaven and Earth ſaveth thoſe that beleeve. And hee ſo farre acquaints them with the counſell of GOD in the point: that he gives them to underſtand that upon the matter, whereas *the noble, the mighty, and wiſe after the fleſh*, with all the bravery and ſelfe-confidence vaniſh and periſh: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you hee appeales to their owne experience in the point, and bids them looke about, and view well, the worke of the Miniſtery amongſt them, ſurvey, and ſearch throughly that goodly flouriſhing body of the Church, which he had there created, and collected by his eighteene months preſence, and paines: and they ſhall finde, that not many *wiſe after the fleſh, nor mighty, nor noble*, gave their names unto CHRIST, or became profeſſors of the Goſpell. But the fooliſh, and weake things of the world carry all away in matter of ſalvation, and entertainement of CHRIST. He renders two Reaſons in the Verſes following: 1. That the wiſe men of the world may be confounded: 2, And that GOD himſelfe bleſſed for ever may have all the glory

The

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called,* I build directly, and naturally this point upon them: *Few great men goe to Heaven:* Or thus, *Great men are seldome good.* I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome.

Doctrine.
Great men seldome good.

Worldly greatnesse.

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few:* for I find Divines, both Ancient, and Moderne upon this Text, to make *Not many*, and *Few* equivolent: [a] *Primasius*, and *Anselme*, *Calvin*, and *Piscator*.

[a] In Loc. Sicut non omnes sapientes damnantur: ita nec omnes, qui è vulgo sunt, salvantur. Sed qui agnitione suæ indignitatis humiliantur, reverenter se subjiciunt verbo, & Christum in Evangelio amplectuntur: Hi salvantur, sive sint ex primoribus, sive ex vulgi fæce. Sed illud fieri in pluribus ex vulgo, in paucioribus verò ex sapientibus, Christus affirmat.

For proofe of the point:

First by Scripture: Looke upon such places as these.

1. *Matth.* 11. 25, 26. *At that time* JESVS *answered, and said, I thanke thee O Father,* LORD *of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight.* CHRIST who knew full well the bosome of his Father, casting his eye seriously upon the condition of his followers, and fruit of his Ministery:

Mat 11. 25. 26. *expounded.*

Miniſtery: and ſeeing the Scribes, Phariſees, and great ones of the world, not onely not entertaine, and countenance, but out of their proud and prophane malice diſdaine, and contemne the glorious Goſpell, and divine Meſſages he brought from Heaven; and a company of poore fiſhermen, and ſome few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankfull acknowledgement and admiration; *I thanke thee, O Father,* LORD *of Heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and revealed them to babes:* And then aſcends to the well-head, and firſt moover of all his Dealings with, and differences amongſt the Sons of men; the ſacred and unſearchable depth of this εὐδοκία. *Beneplacitum, the good pleaſure of his will: Even ſo Father, for ſo it ſeemed good in thy ſight.* In an humble adoration of the inſcrutable, and immutable courſes whereof we muſt finally, and fully reſt with infinite ſatisfaction, ſilenced from any further ſearch, and carnall curioſities, by that awfull checke, and countermaund of *Paul:* Rom. 9. 20. *Nay but O Man, who art thou that replieſt againſt* GOD? Fleſh and bloud hath in all ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by meaſuring this deepeſt Myſterie by the line of humane reaſon, and labouring to fathome this bottomleſſe ſea by the pride of their owne wits, they have become wretched oppoſers of the grace of GOD. We behold the Sun, and enjoy the light, as long as we look towards it but tenderly, and circumſpectly: Wee warme our ſelves

ſelves ſafely, while we ſtand neere the fire. But if we ſeeke to outface the one, or enter into the other, we forthwith become blinde, or burnt. It is proportionably in the preſent point.

Heere by the way from our Saviours words wee may extract a ſoveraigne Antidote againſt thoſe temptations, and diſcontented reaſonings which are wont to ariſe in our hearts ſometimes, when we ſee thoſe great ones of the world, who looke ſo big, and carrie their heads ſo high, not onely to carry all before them, to wallow, and tumble themſelves with all bravery and applauſe in the glory, wealth, and pleaſure of the world, to ſwimme downe the current of the times with full ſaile, and proſperous winde, though many times againſt the ſecret murmur, and counterblaſts even of their owne Conſciences. In a word, in theſe worſt times to have what they liſt, and doe what they will: but alſo lay about them with the fiſt of wickedneſſe, and ſcourge of tongues, to trample if it were poſſible the lambes of CHRIST even into the duſt, with the feete of malice and pride, by a plauſible tyranny, and aide of the times iniquity to keepe them downe ſtill, and ſtill in diſgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Phariſees did CHRIST: I ſay when we ſee this, let us never be troubled and take offence: let us never be grieved or grow diſcontent or out of heart. But pitty them, pray for them, and poſſeſſe our owne ſoules in patience, and peace. And after the precedencie of our bleſſed Saviour,

Grumble not at proſperity of Worldlings.

Pray for great ones.

Saviour, goe in private, and say: *I thanke thee, O Father,* LORD *of Heaven and earth, because thou hast revealed* the Mysteries of CHRIST, and secrets of the saving way to me a poore wretch, and worme, troden under foot as an object of scorne, and contemptible out-cast, and hast *hid* them from the *wise*, and the *noble*, and the *mighty*: from the boysterous *Nimrods*, and proud Giants of the world. *Even so Father, for so it seemed good in thy sight.* And there staying a while, ever magnifie, admire and adore with lowliest, humblest and most thankefull thoughts that deerest and dreadfull Depth of GODS free and incomprehensible love which *made thee to differ.* Which is as it were the first ring of that golden chaine, *Rom.*8. 29, 30. which reacheth from everlasting to everlasting, and gives being, life, and motion to all the meanes that make us eternally blessed. Out of the rich, and boundlesse treasury whereof, came that inestimable Jewell JESVS CHRIST blessed for ever, and by consequent, all those Heavenly happinesses which crowne the glorified Saints through all eternity. *For so* GOD *loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life, Ioh.*3. 16.

Admire Gods love to thee.

2. *Iohn* 7.47,48. Are yee also deceived? have any of the Rulers, or Pharisees beleeved on him? Here the chiefe Priests and Pharisees boyling with much envie and indignation against CHRISTS preaching, (for he preached *with power, and not as the Scribes*) And because the people

Iohn 7.47,48. *expounded Example of great ones drawes many away* Mat.7.29. Luk.4.32.

ple so flocked after him, (for there followed him great multitudes of people) had sent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were so strucke and astonished with the most piercing Majestie of his Ministerie, that they had no power to lay hands or hold upon him at all. Upon their returne, these great men gathered together in counsell against him; like so many morning Wolves thirsting eagerly for his blood, calls hastily, and impatiently unto them, before their officers could say any thing: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether he be guilty or no: but like unjust, and tyrannicall wretches they labour to lay hold upon him, though most innocent, to stop his mouth, and make him sure. *But the Officers answered: Never man spake like this man.* Wherupon the spirit of prophane malice being yet further enraged in them, they reply: *Are ye also deceived?* What? Are you turned Gospellers too? Will yee also gad with the giddy multitude after this new Master, *&c?* And then being frighted least they should fall from them, goes about to take them off with a very fooliish argument, saith *Theophilact* (though the Minor would be true, and is the sinew of my proofe) *Have any of the Rulers or of the Pharisees beleeved on him?* Alas! No. They are so blinded with an opinion of their devout, and deeper learning, so puft up with the pride of their high places, so swolne with selfe-conceitednesse of their

Mat. 4. 25.

Argumento stulto. Theoph.

Pride blindeth the minde.

owne formes and falſe gloſſes, and ſo poſſeſt with prejudice againſt the ſpirituall and heavenly Doctrine of CHRIST: that the very *Publicans and Harlots goe into the Kingdome of* GOD *before them:* That is when they goe not. Mat. 21. 31.

The Word lightly eſteemed.

And thus it is in all ages of the Church: There is a Lecture I will ſuppoſe, To which many of the meaner ſort eſpecially, reſort for ſpirituall food, as to the Market for corporall. Some of which happily wrought upon by the ſaving influence of that Miniſtery, begins to bleſſe GOD for the benefit, and magnifie his mercy for ſuch meanes: but ſome By-ſtanders, like peſtilent oppoſites interpoſe: yea but which of the great men of the Countrey come to it, when do you ſee any of the Nobles, Knights, or Gentlemen there? No, alas! They are afraid of hearing of their ſinnes, being made Melancholicke, and to be tormented before their time: and therefore they moſt wretchedly *neglect ſo great ſalvation,* forſake their owne mercies, and judge themſelves unworthy of everlaſting life. Bowling-greenes, gaming-houſes, horſe-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their covetouſneſſe, or ſomething doe too often eat up and devoure that bleſſed fat, and marrow of time, thoſe golden, and goodly opportunities, which GOD in great mercy affords them in the Miniſtery, to make their peace with him before they goe into the pit, and bee ſeene no more. For one houre whereof, to heare but one Sermon after the irrecoverable day of viſitation is paſt and expired, they would

Repentance too late.

would be content to live as precisely and mortifiedly as ever man did upon earth so long as the world lasts, but it shall not be granted. A thousand worlds will not purchase it againe. And besides, when your soules shall then furiously reflect upon their owne wilfull folly in this respect, and the woefull misery they have brought upon themselves thereby: it will sharpen infinitely the bitings of the never-dying worme, and torment more horribly than ten thousand Scorpions stings. *Remember this* (I pray you) *all ye that forget* GOD: before that wrath be kindled in his bosome against you, which will burne unto the very bottome of Hell, and set on fire the foundations of the mountaines: before Hee gird about Him those *arrowes* which will *drinke bloud*, and that *sword* which will *eat flesh*; and *come against you* (as the Prophet speaks) *like a beare robbed of her whelpes, and rent the very caule of your hearts, and teare you in peeces, when there is none to helpe*.

3. *Nehem.* 3.5. *But their Nobles put not their neckes to the worke of the* LORD. Others (as you may see in that place) were industriously busie in building up the wals, and repairing the holy City, for the wonted worship and service of their GOD, but the Nobles would do just nothing. And thus it hath beene in all times, and is just so in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Ministry: but the rich, worldly-wise, and gentlemen thereabouts, will not part with a

Nehem. 3.5. expounded *The greatest backward to good things.*

penny for any such holy purpose. Such great men as these will by no meanes put their neckes, their power, and their purses to any such blessed worke of the LORD: though it be for the erecting of the Kingdome of JESVS CHRIST amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospell, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly Food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large revenew in that kinde towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, Mr. *Bernards*, D. *Sclaters*, and D. *Fields*. I know well some excellent spirits of late meerely out of the gracious freenesse of their truely noble dispositions, to their great honour, and adorning profession, have given backe to the Church for ever (I meane nothing about buying in Impropriations, one of the most glorious workes in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diverse Church-livings, some an hundred pound *per annum*, some six or seven score, some threescore, some more; so many as amount to the value

Sacriledge.

value of above seven hundred pounds yearely. But I must tell you also, they are onely such as you miscall Puritan-gentlemen (for I neither heare nor know of any other that stirs this way) and how few such are to be found in a Countrey, every eye spiritually illightened may clearely see, and heartily bewaile. For, I meane none but such as are (in true search and censure) GODS best servants, and the Kings best subjects.

I come in a second place to make the Point appeare yet further by reasons. And first, such as are peculiar to the severall sorts of greatnesse: all which (once for all) I understand such *secundum mundum, secundum hominem, secundum carnem, according to the world, according to man, according to the flesh.*

Abuse of learning.

And first for excellency of learning understood still after the flesh, implied also by the Apostle in this place: as appeares by the former words: *Where is the Scribe? Where is the Disputer of this world?* Where are the learned Rabbins of the Jewes? Where are the profound Philosophers of the Gentiles? Let us take notice that learning of it selfe is a very lovely and illustrious thing, which made *Æneas Silvius* in his Epistle to *Sigismund* Duke of *Austria*, say, *If the face* even *of humane learning could be seene, it is fairer and more beautifull then the Morning or the Evening-starre.* But notwithstanding bent the wrong way, and spent upon private and pernicious ends, it becomes the fowlest fiend the Divell hath upon earth, and his mightiest agent to doe a world of mischiefe. No corruption is worse than of that which is best

Degeneratio optimi pessima

misimployed: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is imployed as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

Base ends in seeking learning.

Secondly, men of this world for the most part in the attainement and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imployment and businesse.

The true ends of learning.

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe GOD more excellent and glorious service: Thirdly, to doe more nobly in *Ephratha*, and bee more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to finde (as one saies well:) *a couch whereupon to rest, a searching*

and

and a restlesse spirit: or a tarrasse for a wandring and variable mind, to walke up and downe with a faire prospect: or a tower of state, for a proud mind to raise it selfe upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the reliefe of mans estate. And so by the abuse and misapplying of it, they put their great engine, very powerfull either for excellency of good, or excesse of ill, as it takes, into the Divels hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and so by consequent and by accident, it prooves a mighty barre to keepe CHRIST and His Kingdome out of their hearts.

Let me in a word by an instance intimate unto you the traines and temptations to which they expose themselves, the snares and curses which they incurre, who bend their abilities of learning, closing with the corruptions of the time, to raise and enrich themselves; the two maine ends of the most in these covetous and ambitious daies.

Ambition a base end of learning.

First, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitfull heat of Polemicall exercises and agitations in the Schooles, wherein the true worth and excellency of a Scholler consists, growes ripe and becomes remarkable; so that hee heares after him in the streets a secret murmuring: *This is the man: Dignum est monstrarier & dicier Hic est:* Now by this time he be-

gins to reflect with the eye of selfe-love, and many vaine-glorious glaunces upon his personall worth and publike applause: and then casts about what course to take. GODS principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him imploy and improove all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall imployment, hee would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of GODS people: and so hereafter *shine as the brightnesse of the firmament* in the highest heavens, and *as the starres for ever and ever*. Nay, (saies the Divell) that's a sowre, strict, precise way: It is not meet, that such admired eminency of learned parts should bee confined to such obscurity, that such rare gifts and depth of knowledge should bee lost upon high shoes, and amongst a number of rude, ignorant, and uncapable clownes: and therefore hee labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become some body in the world. Hereupon (his heart already ravisht with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) hee resolves fearefully against his owne soule, to follow the

the ſtreame, to ply the preſent, and plot all meanes and waies of preferment: after which ordinarily every ſtep towards an high roome, or to bee haſtily rich, is a ſnare and curſe unto him: and therefore at the height, hee muſt needs bee holden faſt in the clutches of Satan. He now begins upon all occaſions to diſclaime all things that tend to preciſeneſſe, and in his deportment drawes nearer to goodfellowſhip: he remits and interrupts his care and conſtancy in ſtudy, and ſtudies how to underſtand the world, negotiate for advancement, and humour the times: He merily derides *Doctrine*, and *Vſe*, as they ſcoffingly call it: all edifying plaineneſſe and *fooliſhneſſe* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dung-hills of Popiſh Poſtillers, and phantaſticall Friers, and from thence patches together many gayiſh and gaudy ſhreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a ſelfe-ſeeking Sermon: juſt like that diſcourſe which King JAMES compares to a corne-field in harveſt, peſtered with red and blew flowers; which choake and eat up all the good graine. For, he well knows this is the way to ingratiate himſelfe into the times and gratifie thoſe great ones who deſire farre more to have their eares tickled, than their conſciences toucht; and would rather have pillowes ſowed under their arme-holes by ſuch deceiving dawbers, that they may lie more ſoftly upon the bed of ſecurity; than the keene arrowes of righteouſneſſe and truth faſtned in their ſides

Evill effects of high advancemint.

Selfe ſeeking Sermons.

by GODS faithfull messengers to drive them to sincerity: and yet after this, hee must serve his time in serving the times: and through many miseries of secular martyrdome, as *Peter Blesensis* cals it, and many shipwracks of a good conscience, by baseneſſe, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: hee comes into some high place, or at least becomes a negligent non-resident, or insatiable pluralist. Which wicked entrance being accompanied with GODS curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, hee drownes himselfe over head and eares either in secular businesses or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse and so becomes rather a wolfe than a shepheard.

Riches choake the Word.

In a second place. The rich worldling also is in a woefull case this way, as appeares by CHRISTS owne words, *Matth.* 19.23.24. which is further confirmed by casting our eyes upon *Luke* 16.14. and 1 *Tim.* 6.9. *Luk*, 16.19. *And the Pharisees which were covetous heard all these things, and derided him.* And what heard they from CHRIST? That it was impossible to serve GOD and Mammon. So that there are some passages ever in a faithfull

full and searching ministerie, which covetous worldlings deride, and will not down with by any meanes, but resolutely reject in their carnall wisedome as very fooliſh, unneceſſary, preciſe, and no waies to be given way unto. Eſpecially ſuch as theſe. 1. That they muſt reſtore whatſoever they have any waies gotten, or detaine wrongfully and wickedly. 2. That they muſt rather themſelves ſtarve, and leave their children in beggery, than put their hands to any unlawfull wayes or meanes of getting: ſo much as to tell a lie, *&c.* 3. That *godlineſſe is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in ſweet contentment in any eſtate, ſhould hee bee never ſo poore. 5. That *Iob* was truly richer with CHRIST alone, than when before he was loaden with aboundance of thicke clay. 6. That riches are nothing, *Proverbes* 23.5. *Wilt thou ſet thine eyes upon that which is not?* 7. That they muſt leave all for CHRIST. 8. That if they part with all for him, they ſhall bee recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they ſhall have in the world to come, will bee a ſuperaboundant recompence.

Why rich men regard not Sermons.

Notwithſtanding theſe ſatisfactory and uncontrollable principles, they *will be rich* in the Apoſtles ſenſe; after they have gotten a golden heape, will bee more rich ſtill: and therefore are eaſily tempted unto, and taken in the ſnare of that execrable

Vsury taxed.

crable and most abhorred trade of usury. In the exercise whereof they still negotiate with the Divell, and receive all their increase at the Divells hands: and therefore how is it possible they should turne on GOD's side? And that usurers trade with the Divell, and have their usurious money from him. Heare the judgement of the Church of ENGLAND, to which ordinarily all Ministers subscribe; *Verily so many as increase themselves by usury, &c. They have their goods of the Divels gift.* Heare also the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence usurers take very falsly some encouragement, as though it were allow'd; which is most untrue. These are the words in the beginning of the Statute: *Forasmuch as all usury being forbidden by the Law of GOD, is a sinne, and detestable, &c.*

Hom. Vol 2. Hom. 17 pag. 2.

13 Eliz. cap. 8.

Danger of high places.

Thirdly, though an high place be holden in the false opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans surest hold to hamper them in his strongest and most inextricable snares, untill he tumble them hence with a more desperate and headlong downefall into the pit of hell. For, as those of truest worth are ever timerous, and most retiring in such cases; so the worst men ordinarily are most ambitious and aspiring. Consider for the purpose the unambitious modesty and magnanimity of the olive-tree, fig-tree, and the vine: but the base and worthlesse bramble, a dry, empty,

Iudg. 9.

sapless

sapleſſe kex and weed, apt and able only to ſcratch, teare, and vexe, muſt needs be up and be hoiſed into an high roome, and domineere over others. Men of moſt proſtituted conſciences are for the moſt part the moſt pragmaticall prowlers after undeſerved preferments: and the only mento ſerve themſelves *vijs & modis*, (as they ſay) into offices, honours, and places of advancement. For, they want honeſt wit to conceive and fore-ſee the waight of the charge, and conſcience to diſcharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conſcience, and a vaſt gluttonous deſire to domineere: What will not be done to attaine their ends? They will not ſticke to lie, diſſemble, breake their words, forſweare, machiavellize, practiſe any policy or counterpolicy to honeſtie, reaſon, religion, to flatter, raiſe a faction, humour the times, ſupplant competitors, gratifie the Divell, doe any thing. We may proportionably conceive the malignity of inferiour ambitions by the monſtrouſneſſe of higher aſpirations. *Now who hath not obſerved (ſaith that learned Knight in his Preface to the Hiſtory of the world) what labour, practice, peril, bloud-ſhed, and cruelty the Kings and Princes of the world have undergone, exerciſed, taken on them to make themſelves and their iſſues maſters of the world? ---Oh by what plots, by what forſwearings, betrayings, oppreſſions, impriſonments, tortures, poyſonings, and under what reaſons of State, and politicke ſubtilty have theſe fore-named Kings, &c.* By this time theſe men by theſe meanes are mounted (I will ſuppoſe) on horſe-backe,

backe and haveleft many Princes walking as servants upon the earth: And folly is set in great dignity. And what then? Then do they begin so to swell with pride, untill they are ready to burst againe with over weening of their owne worth, selfe-opinion and selfe-estimation: and to toyle extreamely with revengfull inward indignation against all good men: whose hearts (as they conceive) and their consciences tell them (there was just cause) did rise against their growing great and rising. Being thus empoysoned at the first entrance with pride, selfe conceiptednesse, prejudice, revengefull jealousies, and other exorbitant and base distempers, they begin to consider and resolve how to behave themselves in their new purchased place. And wee must know there is too much truth in that principle of policy in *Tacitus*: *Never any came to an high roome wrongfully, and unworthily: but he excercis'd his power and authority wickedly and unjustly.* They therefore pitch presently upon such conclusions as these: Wee will please our friends, though wee prey upon the publike, or pinch some peevish precise fellowes, which can well beare it: we will plague our enemies; wee must above all, manage matters with a fit correspondency to accomplish our owne ends; especially to enrich our selves, raise our kindred, make way to rise higher, and greaten our posterity; we must looke big, and sometimes amaze the multitude with some acts of awfullnesse and terrour, to procure and preserve respect, feare, and all attributions proper to our place: and let mee tell you

Nemo unquam imperium flagitio quæsitum bonis artibus exercuit. *Hist. lib. 1. pag. 417.*

you by the way; *Hee that suspecteth his owne worth, or other mens opinion, thinking that lesse regard is had of his person, than hee beleeves is due to his place, holds it good policy to spend all the force of his authority in purchasing the name of a severe man. For, the affected sowrenesse of a vaine fellow doth many times resemble the gravity of one that is wise: and the feare wherin they live which are subject to oppression, carries a shew of reverence to him that does the wrong, at least it serves to dazle the eyes of underlings, keeping them from prying into the weakenesse of such as have jurisdiction over them; &c.* Beside all this, men in great place are liable and expos'd daily to moe and stronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, *&c.* are Satans snares to entangle and tie them faster to their fooles paradise and admired folly; and as golden fetters, to chaine them unmoveably to their noble slavery.

Flattery dangerous.

Secondly, great men are for the most part (and it is one of their greatest miseries) so inclosed and beleager'd with flatterers, the basest of slaves, with sycophants, false-hearted followers, selfe-seekers, *&c.* that very hardly (if at all) can any honest man or faithfull *Micaiah* have accesse, come neare them, or at any time bee heard with patience, especially either to tell them the truth, or wisely and humbly reprove them for their faults.

Great ones like to fall.
Mallent cadere quàm loco cedere.

Thirdly, those that are verst in story shall finde many and many a time this property put upon men in high place; to bee throwne into the grave or from their greatnesse, is both one to them. For first,

first, they so delight in domineering, and dote upon their high roome as their deareſt Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely seene in the privation politique, and point of preferment: that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though *not many mighty*, either in heapes of wealth, or height of places, be converted, or go to heaven.

Worldly wisedome dangerous

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisedome is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdome of the flesh springing from the principles of carnall reason, and precepts of humane policy, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds wayes, doth with a proud disdainfull neſſe and imperious contempt scorne the great mysteries of godlineſſe, fooliſhneſſe of preaching, simplicity of the Saints, and society of the brother-hood: crosseth directly and contradicts the counsell and commands of GODS Spirit, in all motions to good, and matters of salvation: accounts in good earneſt holineſſe hypocriſie, sanctification singularity, profeſſion and practice of sincerity preciſeneſſe, the great things of GODS Law as a strange thing:

thing: In all its consultations concludes ever things pleasing to flesh and bloud; and ends at last with extremest folly and utter confusion. Witnesse *Achitophel*, who was wise enough to set his house in order, and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to *miracle*, as Divines speake? Hee got him home to his house, put his houshold in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity, for all worldly-wise men to take warning by to the worlds end.

Amentia usq; ad prodigium.

2 Sam. 17. 23.

The Spirit of GOD intimates unto us the pestilencie of its properties, *Iames* 3. 15. It is, First, *Earthly*. Secondly, *Sensuall*. Thirdly, *Divelliſh*.

Iam. 3 15. expounded.

Divelliſh: for, it imitateth the Divell in plotting and contriving mischiefe and ruine against the glory of GODS Majesty, and Ministry of his Word. It tasts of his hellish wilinesse in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of GODS truth, or sparke of grace to peepe out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Prophecie in the *Revelations*) arise out of the darke-

Worldly wisedome is divelliſh.

some

some night, and dangerous fogs of Popery, and begun gratiously to inlighten many thousand soules which lay in darkenesse, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomlesse pit.

Effects of the Dragons ascent out of the pit.

Since that time what furious martyring of the Saints, what horrible murthering of Kings, what bloody Massacres, what invincible *Armadoes*, what hellish powder-plots, what devouring of Martyrs, by that blood-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of *Europe*, and shaken the pillars of this part of the world: as though all the fiends in Hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darkenesse, combustion and confusion. And all this hath beene the Divels doings of pure spight and malice against the light of the Gospell, & power of the Word. The Pope, Jesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloudy miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischiefes was first plotted in hell, before they were acted upon earth.

Fury against the Gospell in England.

2. In our owne Kingdome also his spite and malice against the light of the Gospell hath beene notorious and transcendent since the Word of truth

truth hath growne powerfull amongst us. With what strange fury and malice hath Satan bestirred himself? What a deale of deare and innocent bloud did that red Dragon drinke up in Queene *Maries* time? For five yeares space the fire of persecution did flame in this land, and the sacred bodies of our glorious blessed Martyrs were sacrificed amids the mercilesse fury thereof: Afterward what a blacke and bloudy catalogue of most hatefull and prodigious conspiracies did run paralell with that golden time of Queene ELIZABETHS life, that (now) glorious Saint of dearest memory? But in all this hellish rage the Divell never played the Divell indeed, untill he came to the Gun-powder-plot; that was such a piece of service against the light of the Gospell, as the Sun never saw before; the sons of men never heard of, hell it selfe never hatcht. Since Satan fell from heaven, and a Church was first planted upon the earth, there was never any thing in that kinde which made the Divels Malice more famous, GODS mercies more glorious, that Priest of *Rome* and his bloudy superstition more odious; or that cast such a shame and obloquie upon the innocency of Christian Religion. And all this was the Divels doing of pure spite and malice against the glory of the Gospell, the power of the Word, and the Saints of GOD. I say he was the arch-plotter and first moover of all these mischiefes. The Pope, and Iesuits, and their cursed confederates were indeed his instruments, executioners and agents, as wee well know, and some of the Priests themselves confesse. *See Quodl. 7. Act. 8. pag. 189.*

The Gun-powder plot.

Rage against Q. ELIZABETH.

Scarce was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope *Pius Quintus*, hee sends from *Rome* two Popish Priests, *Morton* and *Webbe* with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sense discharg'd and assoil'd from their allegiance, loyalty and obedience to her Majesty. They sollicit the two traiterous Earles of the North, *Northumberland* and *Westmerland*, to bee the executioners of this bloudy Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. *See Bells Anatomy of Popish tyranny, in his Epist. Dedic.* a little booke called *The executioner of justice in England*, &c. I pray GOD now at length turne those Popish murderous hearts from whetting any moe swords to shed the bloud of the LORDS annointed: or returne the sharpe swords from the point with a cutting edge on both sides, even up to the very hilts into their owne hearts bloud. O LORD, let the King flourish with a crowne of glory upon his head, and a Scepter of triumph in his hand, and still wash his Princely feete in the bloud of his enemies.

Rage against the powerfull Ministery.

3. This spitefull rage & furious opposition of Satan against the power of the word, appeares also by daily experience in those townes & parishes, where by the mercies of GOD, a conscionable Ministery is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd

lewd ſports, prophanation of the Sabbath, filthineſſe, drunkenneſſe, and ſuch other accurſed Purſevants for Hell: Why then all was well, all was in quiet and in peace. O then that was a merry world, and as good a Towne for good-fellowſhip, as was in all the Countrey. And no marvell: when a ſtrong armed man keepeth his Pallace, the things that he poſſeſſeth are in peace, *Luke* 11.21. While Satan ſits in their hearts, and rules in their conſciences; hee ſuffers them to have their ſwings in their furious vanities and wicked pleaſures, without any great diſturbance or contradiction. And commonly hee never ſets prophane people together by the eares and at odds, but when his owne Kingdome may be more ſtrengthened, and their ſoules more endanger'd by diſſention, than by their partaking in prophaneneſſe, and brotherhood in iniquity. Let it not ſeeme ſtrange then, when townes and pariſhes where conſcionable meanes are wanting, live merrily and pleaſantly; for, they walke together in the knot of good-fellowſhip, through the broad way, they follow the courſe of their owne corruptions, and ſwing of their corrupt affections, and ſwim downe the current of the times, and are at Satans beck to do him any deſperate and notorious ſervice at all aſſaies, in all paſſages of prophaneneſſe, and offices of impiety and rebellion: but bring amongſt ſuch a powerfull Miniſterie, which takes a right courſe for the plantation of grace, and ſalvation of their ſoules: and then marke how ſpitefully and furiouſly Satan begins to beſtirre himſelfe; beſides

his owne malice and machinations, hee presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of GOD. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of GOD without all truth or conscience: and if Satan spies any poore soule amongst them to bee pulled out of his clutches and kingdome of darkenesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged curres, or rather furious wolves (for so our blessed Saviour makes the comparison) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tips them with the very fire of hell; so that they pleade for prophaneness, prophaning of the Sabbath, and many sinfull fooleries and vanities in all places where they come. Hee makes those who have a little more wit, his close factors and under-hand-dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should bee open actors in childish vanities, and profes'd enemies to the Law of GOD: they do him sufficient service by being secret patrons and protectors of impiety, counsellers and countenancers of the works of darkenesse: hee fils the mouthes of the ignorant with slanderous complaints and cries, that there was never good world since there was so much knowledge: that there

Sladers against much preaching

was

was never more preaching, but never lesse working: whereas (poore) soules they never yet knew what grace or good worke meant, or scarce good word: but their naughty tongues, and hatred to bee reformed, are true causes why both the world and places where they live, are farre worse. Those that are desperately and notoriously naught, he inforces and inrages like mad dogs; so that they impudently and openly barke at, and with their impoysoned fangs furiously snatch at their hurtlesse hand which would heale and binde up their bleeding soules: they are like dogs barking at the Moone; for, GODS Ministers are starres in the right hand of CHRIST, *Revel.*1.16. If they would doe them any deadly harme, they must plucke them thence; but let them take heed how they be bold and busie that way, least at last they take a beare by the tooth, and awake a sleeping lion.

Why Satan so stirres against the Word.

Thus you see what a stirre the Divell keepes when hee is like to be driven from his hold by the power of the Word: and how he playes the Divell indeed, when the light of the Gospell begins to shine in a place which himselfe hath long kept in darkenesse and errour by those twofold fiends, ignorance and prophaneneſſe. Perhaps at the very first rising of that glorious Sun of the Word of life unto a people that hath sat in darkenesse and under the shadow of death, it breeds onely astonishment and amazement, they are for a while onely dazelled with the glory and beauty of so rare and extraordinary a light, but when after some little

space they be thorowly heated, and it begin to burne up their noysome lusts. to gall their guilty consciences, to sting their carnall hearts, to vexe and disquiet their covetous affections, then begins all the stirre, and Satan to play his part: the sudden infliction of a wound is not so very painefull, and while it is greene it is not so grievous, but after, when it comes to be searched in cold bloud, to have tents put into it, and corrosives applied, then it goeth to the heart: When the sword of the Spirit first strikes the carnall heart, it may perhaps beate away the blow reasonable well; but if the Chyrurgion of the soule, I meane the Minister of the Word follow his cure faithfully, and open the wound wider, as he sees need, apply spirituall corrosives to eat away the rankenesse of the flesh, and the poyson of sinne, then begins the prophane man (if the LORD give him not grace to suffer his soule to bee saved) to rage and rave with the smart of it and perhaps with malice and furie to flie into the face of his soules Physitian.

(See the humour of prophane men against the power of a conscionable Ministery, *Ier.* 44.15, *&c. Acts* 13.8. and Cap. 14.2, *&c.* and Verse 19. and Cap. 16.19. and Cap. 17.5. and Ver. 32. and Cap. 19.29. and 24.5.

Spite against pietie in families.

This spite and malice of Satan against sincerity and grace is to be seene also in private families: if the governours of the house, the children and servants be all prophane (as it is very true of very many in most places) then they are passing well met for matter of Religion, and were there nothing amongst

amongst them to breed difference and dissention, but GODS service, they would never fall out: for they are all content to heare no more, or more often of the affaires of Heaven, judgements for sin, the waies of GOD, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kinde or other; some by absenting themselves from the house of GOD, some by worldly talke all the day long, some by idlenesse, some by sinnefull sports, &c. They are well content to lie downe at night, like wilde beasts in their dens, without lifting up their hearts together unto that mercifull GOD which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or only with formall prayers. They all joyne in malice against the Ministery of the Word, in slanderous lies against the messengers of GOD, in base and reviling speeches against the professours of Christianity. The reason is, they are all possessed with the same spirit of prophaneneſse, love of pleasures, hatred to bee reformed, and carnality of heart. But if it once please the LORD to plant grace in the heart of the Master of the family; so that hee begin to plant in his house reformation; household instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Divell to stir in the hearts and tongues of their prophane servants; they begin to bee furiously impatient of such preciseneſse, strictneſse, and restraints (for so they wickedly and wrongfully call the pleasures of

grace and way to Heaven) they can by no meanes digeſt ſuch new faſhions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens ſervants are at their ſports abroad, &c. Nay perhaps even their owne children (except the LORD ſeaſon them with the ſame grace) may grow ſtubborne and refractory, and very rebellious and diſobedient to the beſt things: ſo that in a holy ſenſe, CHRISTS words may be there truly verified, *Mat.*10.34,35. Thus was zealous *David* troubled with the vanity of a ſcornefull, proud, and prophane wife, 2. *Sam.* 5.20. *Abel* with a bloudy brother, *Gen.*4.8. *Iacob* with a profane *Eſau*, *Gen.*27.41. *Iſaac* with a mocking *Iſhmael*: And many a gracious heart in families where grace beares not ſway, with the lewdneſſe, malice, and ungodly oppoſitions of thoſe among whom they live.

Impious parēts indure not pious children. Nor Maſters.

Or if it ſo fall out that the power of grace ſeize on the heart of a ſervant or ſonne, ſo that he begin to bee ſenſible of the ignorance, diſorders, prophaneneſſe, and ſinfull confuſions of the houſe where he dwels: deſires to ſpend the Sabbath as Chriſtians uſe to do: then preſently begins Satan to put rage into the heart, and frownings into the face of the father or maſter of the family: he then takes on, tells him, that ſuch preciſeneſſe is not for his profit, hee'l have no ſuch inferiour fellow to be a reformer of his family; hee'l not be controlled and contradicted in his owne houſe, hee'l gouerne

verne his people in the old fashion as his father did before him, *&c.* so that there is no longer biding for that new convert under such a crabbed master, without a very great deale of patience. All this, and a thousand more mischiefes are the blacke broods and bloody effects of Satans malice against the power of the Word, and the plantation of grace.

Impious persons cause all discord

GOD Himselfe is the GOD of peace, CHRIST JESVS the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospell of peace, the faithfull Ministers are the Messengers of reconciliation and peace; the Saints of GOD are the children of peace: The Divell and the rebellious corruptions of prophane men are in deed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is laid upon GODS children by the lewd tongues of graceless men. See *Ier.* 15.10. utterly without cause. 1 *Kings* 18.17. *Acts* 24.3, *&c.* but these and the like are lies hatch'd in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of GOD *Elijah*, and the holy Apostle Saint *Paul* answered in such cases, 1 *Kings* 18.18. *Acts* 24.13, 14. and so proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministery,

Ministry,&c. which trouble *Israel*, are the true causes of all Dissentions and disquietnesse, and bring upon us all these plagues and judgements which any way afflict us. A godly Minister stands at staves end with all the world, and hath the most enemies of any man. He must warre not only with desperate swaggerers and notorious sinners, but also with civill honest men; formall professors, counterfeit Christians, unsound converts, relapsed creatures, *&c.*

Good Ministers have many enemies.

Rage against pious persons.

5. Lastly, That particular person, whom it pleases the LORD to sanctifie and set apart for his service, hath good experience of Satans fury and rage against sinceritie and grace: there is not a man that passeth out of the powers of darkenesse and Satans bondage, by the power of the Word, but he presently pursues him farre more furiously, than ever *Pharaoh* did the *Israelites*, to recover and regaine him into his kingdome. *See my discourse of Happinesse, pag.* 60.

Worldly wisedome is Satans right hand.

Thus I have given you a taste of the Divells malice and machinations against the light of the Gospell, the power of GODS truth, and the Ministery of the Word: now you must understand that worldly wisdome is his very right hand, neerest counsellor, and chiefest champion in all these mischievous plots and furious outrages against GOD and goodnesse. This hath beene more than manifest in all ages of the Church: In those great Politicians, the Scribes and Pharisees; in the States-men of *Rome*; in our times, and amongst us daily: worldly-wise men, that are only guided

guided by carnall reason, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unlesse they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministery and the Messengers of Almighty GOD, of whom the LORD hath said, *Touch not mine annoynted, and do my Prophets no harme. Psalme* 105.15. They ever imitate and follow to a haires breadth their Father the Divell in malice and practise against grace and good men; except sometimes they forbeare for a time for advantage, for reputation, or such other by-respects and private ends: except naturally they bee extraordinarily ingenuous, and of very loving and kind naturall dispositions; or bee restrayned by feare of some remarkable judgement, from persecution of the Ministers.

Worldly wisedome is earthly.

2. As worldly wisedome is divellish, as Saint *Iames* cals it, and ever mixed with a spice of Hellish malice and virulency against the Kingdome of CHRIST: so it is also *earthly*, for it mindes onely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of fore-cast for the world to come: But though a man bee to passe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull Tribunall of GOD, and to an unavoidable everlasting estate in another world, either in the joyes of Heaven, or in the paines of Hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and

things

things of this life, as though both body and soule at their dissolution, should bee holy and everlastingly resolved, and turned into earth, dust, or nothing.

To give you a taste of this earthlinesse of worldly wisedome, give mee a worldly-wise man and,

Worldlings profound in earthly things, but shallow in heavenly

1. Put him into discourse of the affaires of the world, and the businesse of his calling, and you shall finde him profound and deepe in this argument, able to speake well and to the purpose; if it were a whole day, and that with dexterity and cheerfulnesse: But divert his discourse a little, and turne him into talke of matters of Heaven, of the great mystery of godlinesse, the secrets of sanctification, cases of conscience, and such like holy conference, and you shall finde him to bee a very infant, an ideot: it may bee, hee may say something of the generall points of Religion, of matters in controversie, of the meaning of some places in Scripture: but come to conferre of practicall divinity, experimentall knowledge, passages of Christianity, and practices of grace, and you shall find him, and hee shall shew himselfe to bee able to say just nothing with feeling and comfort: many a poore neglected Christian, whom in the spirit of disdainefulnesse, and out of the pride of his carnall wisedome, he tramples upon with contempt, and would scorne to be matcht with in other matters: yet would infinitely surpasse him in this case; quite put him downe, that he would have nothing to say.

2. Let

2. Let him come to some great personage with a suit, to intreate his favour and countenance, or to give him thanks for some former good turne: and he will be able to speak well, plausibly, pleasingly, perswasively, and seasonably: but put him to pray in his family unto Almighty GOD for the pardon of his sinnes, and a crowne of life, for the remoovall of damnation and an everlasting curse; to powre out his soule in thankefullnesse for every good thing hee enjoyeth (for hee holds all from Him) and such a wise man (which is strange and fearefull) in a businesse of so great weight, will not bee able to speake scarce one wise word without a book.

Worldlings can better petition men than God.

3. Come into his family, examine the state of his house, you shall find all things in good order, every affaire marshalled and disposed for the best advantage, a provident fore-cast, and present provision of things necessary for their bodies: Every one busie in their severall imployments, and carefull in the workes of their calling: but search also into the estate of their soules, what heavenly food is ministred for their spirituall life, how the Sabbath is sanctified among them, how it stands with them for household-instructions and family-exercises, *&c.* And (God knowes) in that regard, that way there is no providence at all, no care, no conscience about any such matters.

Worldlings houses better ordered than their soules.

Walke also amongst his husbandry: you shall find his arable carefully dunged, tilled and sowne: his pastures well mounded, bankt and trencht; his trees pruned, his gardens weeded, his cattell watchfully

Worldlings temporall husbandry better than spirituall.

watchfully tended: but inquire into the ſpirituall husbandry at home in his owne conſcience, and you ſhall find his heart overgrowne with ſinne, as the wildeſt waſt with thiſtles and briars: no fence to keep the Divell out of his ſoule, many noyſome luſts growing thick and ranke, like ſo many nettles and brambles to be cut down and caſt into the fire; ſo that his ſillieſt lamb and pooreſt pig is in a thouſand times more happy caſe, than himſelfe the owner, and well were he if his laſt end might be like theirs, that is, that his immortall ſoule might die with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reaſon, hee muſt be deſtroyed with an everlaſting perdition, from the preſence of GOD, and from the glory of His power.

Worldlings more care for their childrens temporall than ſpirituall eſtate

4. Conſider His care and affection towards His children; you ſhall finde that to be all earth: for whereas perhaps with farre leſſe toyle and travaile, by the mercies of GOD, by teaching them the feare of GOD, inſtructing them in the waies of godlineſſe, reſtrayning them from prophaneneſſe, and prophaning the Sabbath, by his owne example of piety and godly converſation, hee might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) hee doth not onely wickedly neglect theſe meanes of everlaſting comfort: but with too much worldlineſſe, variety of vexations (and perhaps for his very wickedneſſe that way, if there were nothing elſe) with the great danger of his owne ſoule; he heapes up for them thoſe hoards,

that

that will hereafter heape coales of vengeance on their heads; and purchaſes and provides for them thoſe greene paſtures of a proſperous ſtate in this world wherein they are fatted for the ſame ſlaughter, and thorow which they prophanely paſſe into the pit of the ſame endleſſe deſtruction with himſelfe.

Worldlings conceipt of the Sabbath.

5. Aske his judgement about the Sabbath, and ordinarily you ſhall finde his reſolution to bee this; that hee ſees no reaſon but mens ſervants and children may enjoy ſome houres of recreation and ſport even upon the Sabbath, eſpecially with exception of times of Divine Service: what would they have us to do, (will hee ſay) or what would they make of us? I hope they doe not looke wee ſhould be Angels upon Earth: they know we are but fleſh and bloud. It is too true indeed, this cavilling againſt the keeping of the Sabbath ſavours full rankly of fleſh and bloud.

GOD out of the aboundance of His owne goodneſſe, and compaſſionate conſideration of our weakeneſſe hath allotted and allowed unto us ſix dayes for our owne buſineſſe, and reſerved but one to be conſecrated in ſpeciall manner, as glorious unto Him; and yet wretched men, they muſt needs clip the LORDS coyne, encroach upon His ſanctified time, and unthankefully and accurſedly ſpend thoſe holy houres in which they ſhould treaſure up knowledge and comfort againſt that fearefull day, in idleneſſe, worldlineſſe, and prophane paſtimes, whereby beſides the particular curſe upon their owne ſoules, they many times draw

draw many miſeries and plagues upon the place where they live. This reaſon is carnall indeed, this wiſedome is earthly with a witneſſe.

Add another out of *Luk.* 12. 39, 40.

Thus you ſee worldly wiſdome in all that conſultation and carriage inclines unto the earth, provides ever with greateſt care for the world, and ſavours rankly of fleſh and bloud.

Worldly wiſedome ſenſuall.

3. It is alſo *ſenſuall:* for, it doth ſenſleſly preferre the pleaſures of ſenſe and pleaſing the appetite, before the peace of conſcience and ſenſe of GODS favour. It provides a thouſand times better for a body of earth, which muſt ſhortly upon an unavoidable neceſſity, feede the wormes, and turne to duſt; than for a precious immortall ſoule, the immediate iſſue of GODS Almightineſſe, and which can never poſſibly die: It doth with greater ſweetneſſe and hold-faſt, reliſh, apprehend and enjoy the furious delights of ſome boſome-ſinne, which it hath in preſent purſuit, taſte and poſſeſſion, than ſpirituall graces, GODS favour, joy in that bleſſed Spirit, and a crowne of life hereafter; for which it hath GODS Word and promiſe, if it would be wiſe to ſalvation. In a word: it doth ſo highly preferre a few bitter-ſweet pleaſures for an inch of time in this vale of teares; before unmixed and immeaſurable joyes thorow all eternity in the glorious manſions of heaven: Is not this wiſedome ſtrangely nailed and glued unto ſenſe, and ſtupidly ſenſeleſſe in ſpirituall things, that though many times fore-told and fore-warned by the Miniſtery of the Word, yet will needs for the temporary

temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and headlong upon easelesse, endlesse, and remedilesse torments in the world to come? And that which is the just curse and plague of worldly wisedome, (this spirituall madnesse commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: *For there is more hope of a foole, then of him that is wise in his owne conceipt, Prov. 26. 22.* And, *Though thou shouldest bray a foole in a morter, yet will not his foolishnesse depart from him, Prov. 27. 22.* How fearefull then is his case, that to his worldly wisdome joynes confidence in his waies? But the day will come that hee'l see and bewaile the vanity of his wisdome, and the truth of his folly, and that with bitter griefe and horrible anguish even in hell fire, as it is notably set downe in the book of *VVisdome Cap. 5.*

Sensuall what it meaneth.
Ψυχικὸς δὲ ἄνθρωπος ὁ δίχα τὰ τὸ πνεύματος τὸ θεῦ. &c. Οὐκ ἔστιν ἀΐδηλη σοφία ἀνωθεν καὶ περιμένη ἀλλ' ἐπίγειος, ψυχικὴ δαιμονιώδης. *Worldy wisdom relisheth not spiritual things*

But the Word which heere in *Iames* is rendred *Sensuall*, is the same which is used, 1 *Corinthians 2. 14. The naturall man receiveth not the things, &c.*

So that worldly wisedome is in that sense naturall: that it can neither relish nor receive the things of the Spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise be never so faire and comely in body, never so proportionable, personable, or goodly to looke upon, and in the eye of others, yet if himselfe want eyes (the

instruments of light, hee cannot possibly behold and gaze upon with delight the goodlinesse and glory of this great frame of the world about him: he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightsome variety of the creatures: so a worldly-wise man though hee bee never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving sight of GOD s sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kingdome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisdome of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things; but can help him never a whit towards heaven: nay, is rather like a heavie millstone about his neck, to make him sinke deeper into the bottomlesse pit of hell.

Spiritual knowledge hid from worldlings.

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one title of the things of GOD, is, because this spirituall knowledge is hid from them, for so saith our Saviour CHRIST, *Mat.* 11.25. *I give thee thankes O Father,* LORD *of Heaven and Earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes.* And this reason our Saviour rendreth why hee spake to worldlings

lings in parables and to his Disciples plainely, *because to these it was given to know the secrets of the kingdome of heaven, but to them it was not given.* And indeed it is just with GOD, that,

1. Sith they when the glorious Sun of the Word of life shines surely upon their faces, doe wilfully shut their eyes against it, that He should strike them starke blinde, so that for matters of salvation they should grope even at noone-day, as the blind gropeth in darkenesse, and stumbleth in the darkest night. *Worldlings shut their eyes against the Word.*

2. Sith they depend on their owne policy, depths, and turning devices, GOD justly turnes them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensuall mists, and self-conceited fooleries and vanities of their own naturall wisdome: while the Moone lookes directly upon the Sunne, from whom she borrowes her light, shee is bright and beautifull, but if she once turne aside, and be left to her self, she looses all her glory, and enjoyes but onely a shadow of light which is her owne: so while men with humility and teachableneſse turne their faces toward the Sunne of Righteousnesse, CHRIST JESVS, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the waies of GOD, GOD doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their owne plots and projects, devices and policies, and *Worldlings depend on their owne policy.*

seeke deepe to hide their counsell from the LORD: then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horrour, thorough the windings and turnings of their worldly wisdome.

Worldlings proud of their owne wit.

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters: because they are wise in their owne conceipts, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainefullnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

Worldlings Idolize their owne wisdome.

4. Worldly men make an Idoll of their wisdome: both in respect that they wholy repose themselves upon it, for their provision and protection, and because they secretly desire to be admired & adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousest fooles upon earth, becuuse they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idoll of their wisdome, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceit to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This

This naturall and ſenſuall wiſedome being thus hood-winked from all heavenly light by GODS juſt judgement, and by the pride, prejudice, wilfulneſſe, ſelfeneſſe of the owner doth proportion and meaſure all its conceipts, and conſiderations of Religion and religious men by the unſound and ſenſuall principles of our corrupt nature, and by the falſe ſcantling of carnall reaſon.

We may ſee this carnality of worldly wiſdome in cenſuring ſpirituall things in *Nicodemus*, *Ioh.3.* See alſo a carnall conceipt of worldly wiſdome in my *Diſcourſe of true happineſſe*, pag.58,59.

Worldlings miſcenſure true piety.

Hence it is alſo that wee find it to be a conſtant property of a worldly-wiſe man to conceive or cenſure a zealous profeſſion of GODS truth, and ſound practice of ſincerity, to be nothing but hypocriſie and humour, an affectation of ſingularity, preciſeneſſe, and a kind of odneſſe from other men. The reaſon is, when he lookes upon himſelfe in the flattering glaſſe of ſelfe-conceipt, hee judges himſelfe to be a very jolly fellow: thinkes he within his owne heart; I go for a ſufficient man in the world: the beſt make good account of me: I am well beloved of my neighbours: my ſufficiency for wiſedome, moderation in Religion, civility for carriage, juſtneſſe in dealings with men, are both knowne and well ſpoke of by the moſt: and what would you have more in a man? Hereupon, out of this practicall ſurvey of his owne counterfeit worth, and becauſe hee is ſtarke blind in ſpirituall matters, and the affaires of Heaven, hee preſently concludes, whatſoever zeale, ſingularities

Quiſq; in alio ſuperfluum eſſe cenſet, ipſe quod non habet, nec curat: *That which he hath not himſelfe, or doth not eſteeme, hee accounts ſuperfluity, an idle quality, a meere foppery or hypocriſie in another.*

of grace and ſpirituall excellencies are ſuppoſed by ſome kind of men to be in others, eſpecially, if they be of lower rank and leſſe account for worldly wiſedome than himſelfe, to be nothing but only outward ſhewes, pretences and hypocriſies: he is furniſhed in his owne conceipt with a competency, if not an extraordinary ſufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can poſſibly ſee or acknowledge thoſe holy operations in others: and therefore hee cannot be perſwaded, but he is fully as good as the preciſeſt of them (for that's the language of prophaneneſſe againſt grace) and that there is no worth worth naming, or any true reall goodneſſe in thoſe they now call Chriſtians, over and beſides that which hee findeth in himſelfe.

Nobility greater or leſſe. Cap. 17, 18.

5. Concerning greatneſſe of nobility, underſtand that by Nobles I meane both the greater and leſſe Nobility, according to D. *Smiths* diſtinction in his *Common-weale of* ENGLAND. And this double Nobility is of diverſe ſorts. 1. Perſonall. 2. By deſcent.

Supernaturall Nobility.

6. There is yet another Nobility, which is Divine and ſupernaturall in regard whereof all other kindes whatſoever are but ſhadowes and ſhapes of Nobleneſſe. Here GOD is top of the kin, and Religion is the root. Theſe are truly and the onely Noble indeed, and ſo accounted by King *David*, though of no account in the World at all. How rarely is the glorious Image of the LORD JESVS (which onely creates this excellencie) ſeene

seene shine in their soules, or shew forth it selfe in their holy canversation, who glister in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of highest favours. Such Noblemen and Gentlemen are black swans, and thinly scatter'd in the firmament of a State, even like stars of the first magnitude. For, saith my Text, *Not many Noble*, &c.

Better borne worse educated.

And that no marvell, for many reasons. And yet I will not heere trouble you, in telling how miserably and extreamely ill those who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idlenesse, excessive pursuit of sports and vaine things: in drinking, carnall loosenesse, riotous excesse, in sensuality, pride, prophanation of the LORDS Day: In strange fashions, healthing, gaming, good-fellowship: in frequenting Playes, those grand impoysoners of many hopefull plants, with universall prophane, unnaturall dissoluteneſse melting unhappily the vigour of their spirits into effeminateneſse, lightneſse and lust. And almost ever in a constant opposition to the good way, the power of godlineſse, and strictneſse of the Saints, who are the ordinary objects of their greatest distast, jesting and scorne: and whereas they (of all others) have best meanes, largest maintenance, most time, capacity, and pregnancy of wit, and other encouraging advantages, whereby they might become excellent schollers of eminent abilities, proportionable to their precedency in birth: yet for want of a conscionable care in their education, of choice

for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoysoning by the forenamed youthfull aberrations, or rather exorbitancies. They passe through those famous nurceries of learning and law, without any materiall impressions of Academicall worth, or wisedome of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any competent sufficiencies to serve their Countrey, or to little purpose, and very poorely; nor any solid stock of sound learning for their working spirits to bee exercis'd in, and feed upon with contentment: they resolvedly languish and dissolve into idlenesse and pleasures, as though they were put into the World, as Leviathan into the sea, to take their pastime therein. And so at last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreyes that bred them, and great dishonour to the families that owne them. For assure your selves, to bee well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any bee so vaine, as to brag of their birth, except they be new-borne: this honour of birth (saith *Charron*) may light upon a vicious man, *&c.* *Pag* 211.

Neither

Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthinesse, military valour, and noble deportment of former times. Now a daies, if a man looke big, be first in the fashion, shake his shag-haire in a boisterous and ruffian-like manner, carrie himselfe with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, outbrave others, and brow-beat his brethren, better than himselfe, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if wee goe on, our posterity will finde in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Rawleigh*, I confesse in his excellent Work having discoursed and discussed of this Question, whether the *Romans* could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the *Macedonian*, nor the *Roman* souldier was of equall valour to the *English*. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse, this message: Let him either vanquish or die. When *VVarwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

Nobility and Gentry degenerate.

Lib. 5 pag. 161 & seq.

Hist. of France pag. 196.

liant armies walked up and downe *France*, like so many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient *English*! Whither art thou gone, and where art thou buried, that wee may visit thy Tombe? But I say, to let these passe, I onely lay hold upon that which is most pregnant and punctuall to my purpose.

Nobles subject to many temptations.

These *Nobles* in my Text, and ordinarily in all times swallow down so many baits from the divels hands, are so surrounded with variety and strength of temptations: so ill brought up, and so vainely puft up with insolency and self-estimation, because they are lifted up above others: They are so limed with inextricable insnarements, by pleasures, riches, honours, ease, liberty, earthly splendour, bravery, applause of the world, and pride of life; that commonly, by such time as they come to the strength of body and mind, *corrupt affection* obtains its full strength and height, and hardnesse in their hearts: And then, and by that time, in what danger they are for salvation, you may perceive by well weighing the condition of this divellish engine, and its cursed companion, which I am wont to describe thus:

Corrupt affection defined.

It is the ripened and actuated strength and rage of Originall corruption that furiously executes the rebellious dictates of the Divell, and desperate projects of Mens sensuall hearts: stands at defiance, professes open hostility against grace, goodnesse, good men, good causes, and all courses of sanctification, feeds upon so long, and fils it selfe

so

so full with worldly vanities and pleasures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings foorth (as its naturall issue) despaire, horrour, and the worme which never dies.

And this corrupt affection is of it selfe, and naturally, First, untameable; Secondly, insatiable; Thirdly, desperate.

No workes, signes or miracles are able to change the hardnesse of mans heart, but grace from God onely Ioh. 12. 37, 38.

1. Untameable. The heart of man is naturally of the hardest flint, hew'd immediately out of the sturdy and stubborne rock of the race of *Adam*. Its owne corruption, the just curse of GOD upon it, and the accursed influence of hellish malice, fill it so full of iron sinewes, and of such adamant and prodigious hardnesse, that no crosse or created power, not the softest eloquence or severest course; nay, not the weight of the whole world, or the heavinesse of Hell, if they were all pressed upon it, could possibly bend and breake it, make it yeeld or relent one jot from it obstinate and outragious fury in it owne wayes: this is onely the worke of the Holy Ghost, with the hammer of the Word. The stubborne *Israelites* were heavily laden with an extraordinary variety of most grievous crosses and afflictions: there was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. See *Isay* 1.5,6,7. How the Prophet paints out to the life the rufull and distressefull state of their fresh-bleeding desolations: *The whole head* (saith he) *is sicke, and the whole heart is heavy*, &c. For the place

place is meant, not (as some take it) of their sins, but of their sorrowes. But all the blowes and pressures were so farre from softning their hearts, that they hardened and emmarbled them more and more. *Wherefore* (saith the Prophet) *should ye be smitten any more, for ye fall away more and more?*

Christs Sermons little wrought on the Iewes.

What created power can possibly have more power upon the soules of men, than the sacred Sermons of the Son of GOD, who *spake as never man spake?* And yet these deare intreaties and melting invitations which sweetly & tenderly flow'd from that heart, which was resolved to spil that warmest & inmost bloud for their sakes, moved those stiffenecked Jewes never a jot: *Ierusalem, Ierusalem*, saith he, *which killest the Prophets, &c. Mat. 23. 37.* *Isaiah* that noble Prophet, whose matchlesse eloquence surpasseth the capacity of the largest created understanding; and to which the powerfull elegancies of prophane writers is pure barbarisme, shed many and many a gracious and golden shower of softest and sweetest eloquence upon a sinfull nation and rebellious people, which was fruitlesly and vainly spilt as water upon the ground, or lost upon the hardest flint: many a piercing and powerfull Sermon had hee spent amongst them to the wasting of his strength and spirits; which yet was to them as an idle and empty breath, vanishing into nothing, and scatter'd in the ayre. The LORD (as He sayes Himselfe) made his mouth as a sharpe sword, and Himselfe as a chosen shaft; and yet that two-edged sword was full often blunted upon their hardest hearts, and his keene arrowes discharged

Cap. 49. 4.

by

by a skilfull hand, rebounded from their flinty bosomes, as shafts shot against a stone wall. And that made that Seraphicall Oratour, the unmatched Paragon of sacred eloquence, thus to complaine, *Isay* 47.4. *I have laboured in vaine, I have spent my strength in vaine, and for nothing.*

A course of extraordinary severity and terrour was taken with *Pharaoh*; he was not only chastised with rods, but even scourged with Scorpions: and yet all the plagues of *Ægypt* were so far from piercing and softning his hard heart, as that every particular plague added a several iron sinew, and more flintines to his already stony heart. And as the heart is naturally thus hardened towards godlinesse, so also hollow towards the godly: See *Sauls* carriage towards *David*. No materiall weight can more crush the heart of man, than braying in a morter; and yet saith *Salomon, Prov.* 27.22. *Though thou shouldest bray a foole*, a desperate sinner, a rebellious wretch, *in a morter amongst wheat brayed with a pestil, yet will not his foolishnes*, his sinfullnes, which is the greatest, *depart from him, no more than the skinne from the Blacke-more, or the spots from the Leopard by washing him.* *Pharaohs hardnesse of heart.*

Shame an old obstinate beaten sinner with his horrible ingratitude; show him the ugly face of his hainous sins, tell him of the losse of the happinesse of Heaven; affright him with the feare of hell and damnation: in all this hee is like a Smiths anvill that growes harder and harder for all his hammering. Lastly, a damned spirit, though he lye in the lowest dungeon of utter darknesse, laden with that burden *Nothing moves an hard heart.*

burden of sinne, which prest downe a glorious Angell of light and all his followers from the top of Heaven into that lowest pit, with the full weight of the unquenchable and everlasting wrath of GOD; with all the heavy chaines of that infernall lake; and with that which (mee thinkes) is farre worse and more cutting than many hels, than ten thousand damnations, even with despaire of ever having ease, end or remedy of those most bitter, everlasting, intollerable hellish torments: I say, though a damned soule be thus laden, and thus heavily prest downe with all this cursed weight, and hainousnesse of Hell; yet he is still as hard as a stone. So certain it is, that no curse, or created power, nor the softest eloquence or severest course, not the weight of the whole world or the heavines of hell; if all were prest and laid upon the heart of a man; could possibly breake that stubbornesse, or tame that rebellion. This is onely the worke of the blessed Spirit with the hammer of the Word.

The hard heartednesse of man from his fall.

This hardnesse of heart had attained a strange height even in the worlds infancy: into what a prodigious rocke is that growne now then by length of time, in so many ages, sith every generation since by invention of new sinnes, and addition of hainousnesse unto the old, have every one added thereunto a severall iron sinew, and a further degree of flintinesse.

Cains hard heart.

What a heart was got into *Cains* breast, who was first cut out of the stony rocke of corrupt man-kind; remorse of shedding the guiltlesse

lesse blood of his murthered brother, which was able to have melted an adamant into bloody teares, mooved him never a whit. Nay, the presence of Almighty GOD, at which *the earth trembles, the hills melt like wax, which turneth the rocke into water-poole, and the flint into a fountaine of water* (as *David* speakes) yet made his stony heart relent never a whit. Nay, yet further, GODS mighty voyce immediately from his own mouth, *which breakes the Cedars, and shakes the wilderneſſe*, which was able with one word even in a moment to turne the whole World into nothing, and the sonnes of men as though they had never beene; yet (I say) this powerfull and mighty voyce did not at all amaze or mollifie the unrelenting stubborneneſſe of this bloudy wretch: but in a strange dogged fashion he answers GOD Almighty even to His face. For, when GOD mildly and fairely asked him what was become of his brother *Abel*, he answered, *I cannot tell*: Nay, further, as though hee had bid GOD goe looke, hee saith, *Am I my brothers keeper?* Where take this note by the way; Let not Christians think much to receive dogged answers and disdainfull speeches from prophane men: you see how doggedly this fellow answers even GOD Almighty: *The Disciple is not above his Master, nor the servant above his Lord: It is enough for the Disciple to be as the Master and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more them of his houshold?* *Mat.* 10.24,25.

Psal. 114. 7. Psal. 46. 5. Psal. 114 8.

Gen. 4. 9.

Pharaohs hard heart.

What a strange stony heart lodged in the breast of

of the tyrant *Pharaoh*? When the Prophet(1 *Kings* 13.)cried to the altar of *Ieroboam*,*O altar altar*, the altar clave presently asunder at the Word of GOD in the mouth of the Propher;but this mighty hammer of the Word, (*Ier.*23.29.) with ten miracles gave ten mighty strokes at *Pharaohs* heart;and yet could find no entrance,could not pierce it. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses,and rage against the waies of GOD, though they have both the Ministery of the Word of GOD to reclaime them, and be many times singled out particularly by the hand of GOD with some speciall judgement,for the abatement of their fury. For, the rebelliousnes of mans nature can never possibly bee tamed,corrupt affection can never bee conquered, untill the heart wherein it sits inthron'd, be crusht and broke in peeces: and this hardnesse of heart can never bee mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruise it, and after by sprinkling it with the bloud of CHRIST, dissolve it into teares of true repentance,that so it may be softened,sanctified,and saved. And let no man marvell, that the powerfullest Ministery doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging carriage against the meanes of their salvation; for these reasons.

It is not strange that impudent persons are no more moved.

Why this powerfulleſt Ministry produceth scorners.

The World makes the dead more to stinke.

1. From the nature of the glorious Gospell of

of JESVS CHRIST, the Sun of righteousnes, which shining upon one that hath spirituall life, will more revive and quicken him: but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of GOD and man.

2. From the cruelty of Satan: who laies more burdens and heavier chaines upon him that the Ministers labour to pull out of his snares.

Satan holds the fast whom the word would pull away.

2. *Vnsatiable.* Corrupt affection is unsatiable in all its sensuall pursuits, for the empoysoned,

Corruption unsatiable.

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working; it sends out unceassantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

Originall pollution a spring.

2. When the heart of man forsakes the blessed and boundlesse *Fountaine of living waters*; of which if it should *drinke* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; wherout to suck the muddy and troubled streams of vanity and sensuall delights; then GOD in his just Judgement makes those pits bottomles, that they'l hold no water; so that it shall seeke and never be satisfied: it shall toile and tire out it selfe in waies of wickednesse and destruction, and shall never find end and rest; but in endlesse woe and restlesse torments.

God in justice makes corrupt pits bottomlesse

Satan jealous over his.

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man.

Satan makes men insatiable in sin

And therefore least he should wax weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this unsatiable thirst into the soule of a carnall man; but also by his jugling and art of imposture, he guilds over sensual objects with lying glory, and a deceitfull lustre, and puts a violent, strong inticing power into worldly vanities, that they may continually feed his greedy appetite with fresh succession, and an endlesse variety of sensuall sweetnesses. Satan himselfe is infinite in malice against the majesty of GOD. He drinkes up sin, and devoures iniquity with as insatiable greedinesse, as *Behemoth* the river *Iordan*.

Satan hath his hand in every sin.

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature been committed since himselfe first fell from heaven unto this houre, or shall be from thence untill the day of doome, or from thence everlastingly in hell, by bannings, cursings, and despairs amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would have every sinfull thought be a sin of Sodomy: every idle word a desperate blasphemy, every angry look, a bloudy murther, every frailty, a crying sin: every default, a damnable rebellion. Now as Satan himselfe is thus infinite and insati-

insatiable in the wayes of darkneſſe; ſo doth he inſpire every limbe of his with a ſpice of this ſinfull greedineſſe, and reſtleſſe purſuit of their owne wicked waies.

A ſwearer that deſired others to helpe him with oaths.

To give an inſtant of trembling and terrour in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blaſphemous ſin of ſwearing, who comming to his death-bed, Satan ſo fild his heart with a madded and enraged greedineſſe after that (moſt gaineleſſe and pleaſureleſſe ſin) that though himſelfe ſwore as faſt and furiouſly as he could; yet (as though he had been already amongſt the bannings and blaſphemies of hell) he deſperatly deſir'd the ſtanders-by to helpe him with oathes, and to ſweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget ſuch inſatiableneſſe after ſin wherein there is no profit or delight at all; how fiercely and fearefully will he enrage carnall men in the purſuit of gainfull, pleaſurefull, and advancing ſins?

You ſee then how the unſatiableneſſe of corrupt affection ſprings out of the fountaine of Originall naughtineſſe, from the juſt curſe of GOD and malice of Satan.

Earthly pleaſure inſatiable.

It is cleare and evident by ordinary experience, and obſervation in the world, with what inſatisfiable deſire and greedineſſe, corrupt affection doth feed upon that ſenſual object, and earthly pleaſure, upon which with ſpeciall apprehenſion, and delightfull taſte, it ſeazes and ſets it ſelfe.

Ambition inſatiable.

1. If it fall in love with honour and high

roomes; it begets ambition, which is an unsatiable thirst after glory, and a gluttonous excessive desire after greatnesse.

Ambition powerfull.

Of all other vicious passions which doe possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings, furious and head-strong in its pursuits and prosecutions.

Ambition ventrous.

It is ventrous to remoove any let, and hardned for all meanes; many times without remorse or teares, it takes out of the way by some cruell contrivance, their deerest friends, and tramples the neerest blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne,

Ambition masters other affections.

It is victorious over all other affections, and masters even the sensuality of lustfull pleasures, as wee may see in many great men of the Heathens, *Alexander*, *Scipio*, *Pompey*, and many others; who being tempted with the exquisitnesse and varieties of choisest beauties, yet forbare that villany, not for conscience sake, or for feare of GOD, whom they knew not; but least thereby they should stop the current of their victorious atchievements, and obscure the glory of their remarkable valour.

Ambition stands not upon life.

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeased and frowning countenance of a King? How many

many either by desperate practises or their owne violent hands have brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. *Achitophel*, when he was like to loose the reputation and ranke of a Privy Counsellor, sadled his Asse, went home, put his house in order, and hanged himselfe. How many daily run great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Ambition would be alone.

Lastly, it is uncapable of society, and sharpened by the injoyment of that it desireth. Give roome to *Cæsar*, and hee'l ambitiously pursue the Soveraignty of the whole world: Let *Alexander* conquer the whole world, he'l aske for moe; let those be subdued; he would climbe towards the starres, if he could aspire thither, he would peepe beyond the heavens. *For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. Hab.* 2.5. Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humour of a haughty spirit be satisfied.

Heaven a counter-poyson to ambition.

Let a consideration of that Crowne of endlesse joy and glory, which the Christian hath in pursuit; be unto him a counterpoyson to uphold his heart in comfort and contentment against the vanity and venome of such endlesse ambitions; and if men be so infinitely ventrous for an earthly crown, which (as one sayes) if we well weighed with

what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way we would not take it up. I say then, how eager should we be after the glory of Heaven?

Covetousnesse insatiable.

2. If corrupt affection fall in love with riches, and the wedge of gold, it begets covetousnesse, the vilest and basest of all the infection of the soule.

Covetousnesse in basest hearts.

As ambition haunteth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turnes the soule of man, that noble and immortall spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with GOD, and conversing above, and in that everlasting Heaven of endlesse happinesse hereafter. It lies in Hell upon earth, and by restlesse torture of unsatiable greedinesse, makes way by it rooting to descend into the hell of wicked Divels in the world to come. This devouring gangrene of greedinesse, to get riches, doth not onely by a most incompatible antipathy, keep out grace and GODS feare; but also by it venomous heat waste and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends, and acquaintance.

Covetousnesse makes an hell on earth.

Covetousnesse makes men neglect themselves.

Nay; it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use, which enlargeth his covetous thirst as mightily,

ly, as it brings forth mony monstrously.

Besides, covetousnes pierceth thorow the soule with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestations, as their proper thunder-bolt and blasting. *Covetousnesse workes much vexation.*

And of all other vile affections it is most sottishly and senslesly unsatiable, *Eccles.* 4. 8. For, how is it possible that earth should feed or fill the immateriall and heaven-borne spirit of a man? It cannot be: and the Spirit of GOD hath said it shall not be; *Eccles.* 5. 9. *He that loveth silver shall not be satisfied with silver*, &c. Hence it is, that the deeplier the drowsie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflamed with spirituall thirst. *Covetousnesse makes sottish.*

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Westerne parts of gold and siiver, and the East of pearles and jewels; should he enclose the whole face of the earth from one end of Heaven to the other; and heap his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is GODS curse upon that man which makes his gold his god. *Covetousnesse still desires more.*

And this insatiableneſſe in the covetous man begets cruelty and oppression of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed. *Covetousnesse causeth cruelty*

He begins first (if he be of power and place) to grind the faces of the poore; then to pluck off their skins, then to teare their flesh, then to breake their bones, and chop them in peeces as flesh for the pot, and at last even to eat the flesh of GODS people. That is; first to weary them out with petty wrongs and extraordinary occasions, to vexe them with new conditions, and unconscionable encroachments: and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousnesse.

Covetousnesse never content.

And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, then contented and comforted with the enjoyment of those things he doth presently possesse.

Ambition and covetousnesse compared.

The ambitious man, if he be disgrac'd and over-top'd by any grand opposite and counterfactionist, or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say,) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complemental respect in that measure, and of such men as he desires, then he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedency and pompe; yet this one litle thing, because *Mordecai* would not bow the knee and do reverence to him at the Kings

gate,

gate, did utterly marre and disſweeten all the other excellencies of his new advancement, and extraordinarineſſe of the Kings favour; See *Heſter* 5.10,11 12,13. *And Haman told his wife and friends of all his glory, &c. But all this* (ſaith he) *doth nothing availe me as long as I ſee Mordecai the Iew ſitting at the Kings gate*. As it is thus in ambition, and in great men that are graceleſſe; they many times take more to heart (out of the pride of their hearts) the want of ſome one circumſtantiall obſervance, and of reverence from ſome one man; then they heartly enjoy all the other glory of their place: ſo it is alſo with the covetous man; though already he hath more then enough; yet ſome greedy wiſh of a new addition doth more torture his heart, then the rowing amongſt all his other wealth can rejoyce it. *Ahab*, 1 King 21.4. though he had already in his hand the riches, glory, pleaſures, and ſoveraignty of a kingdome, yet after he had caſt his covetous eye upon poore *Naboths* vinyard which was neare his Palace, his heart did more afflict and vex it ſelf with greedy longing for that bit of earth; then the vaſt & ſpacious compaſſe of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largenes of his royall command, becauſe his poore neighbour would not deprive himſelfe and all his poſterity of the inheritance of his fathers, which his anceſtors had enjoyed time out of mind.

Meditations to root out covetouſneſſe.

For a counterpoyſon againſt the greedy gangrene of hoarding up riches; conſider in what ſtead thy riches will ſtand thee upon thy bed of death, conſider that ſpeech of a poore diſtreſſed woman afflicted

afflicted in conscience, whom I heard thus say in the agony of her grieved spirit: I have husband, goods, and children, and other comforts; I would give them all the Treasures of the Earth if I had them, and all the good I shall have in this world or in the world to come, to feele but the least taste of the favour of GOD in the pardon of my sinne: she would in this case with all her heart have given the warmest and dearest blood of her heart for one drop of CHRISTS blood to doe away her sins.

Voluptuousnes insatiable.

If corrupt affections fall in love with worldly pleasure, such as are surfeiting and drunkennesse, chambering and wantonnesse, lust, and uncleannesse, unlawfull sports and recreations, it begets a strange furious thirst and heat in the carnall appetite, which cannot be satisfied, but like the two daughters of the horsleech, which cry still, give, give; which is set on fire by Hell: and therefore it is as unsatiable as that bottomlesse Infernall pit; every taste of sensuality serves as fewell to increase the flame and fury of concupiscence. We see it in drunkards, who by drinking doe not quench their thirst, and satisfie their appetite, but by their immoderate swilling both increase the burning thirst of their bodies and inraged intemperance of their minds. We heare it of wantons, *Wisdome* 2. *Come let us enjoy the pleasures that are present, &c. Let us crowne our selves with Roses before they wither, let there be no pleasant meadow which our luxuriousnesse doth not passe over; let us leave some token of our pleasure in every place, for that is our portion, and this is*

our

our lot. Every Carnalist feeles it in himselfe after once he hath given the reins to his concupiscence: he is like a strong man running headlong downe a steepe hill, though he would never so faine, he cannot stay himselfe, but runne still faster and faster till he breake his neck at the bottome: If once he suffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full course: it will shortly gather in its passage many strong and heady streames of stubbornenesse and rebellion untill by growing by little and little in strength and swiftnesse, it swell into a mighty and furious torrent, so at last fall with fearefull noise and horrour into the gulfe of irrecoverable misery. In a word, after the heart of a man be set upon any sensuall delight, it feeds upon it as greedily as the horsleech upon corrupt blood, it will burst before it gives over. It will by no meanes part with its hold untill it either bee broken with the hammer of the Word, or burst with the horrour of despaire. It drinks so deepe and long of the empoysoned cup of carnall pleasures, untill the LORD fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and spue and fall, and rise no more, *Ier.* 25.27.

Meditations against voluptuousnesse.

A counterpoyson against this greedy wolfe of devouring earthly delights; consider that at our conversion, *Mutantur gaudia, non tolluntur, Heavenly succeed carnall joyes:* See *Iackson of Iust. Faith, pag.* 340,341.

Revenge insatiable.

4. If it fall in love with revenge, it begets a base

a cruell and wolvish disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breedes in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a fliering face, which kisses with *Iudas*, and kills with *Ioab*: entertaines a man with outward formes and complement, and curtesie, but would (if it durst or might) strike about the third rib, that he should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitternesse of gall and gunpowder.

Revenge in baseſt minds.

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a welbred and generous spirit: but as thunder, and tempests, and other feare full motions in the aire doe trouble onely and disquiet those weaker fraile bodies below, but never disturbe or dismay those glorious heavenly ones above: so wrongs, disgraces and wrongfull usages doe vex and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds.

Saints freeſt from revenge.

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, t hough his

his undeſervedly baſeſt and greateſt enemy: For,

1. He is completely fortified with the armour of proofe of his own innocency againſt the malice and miſchiefe of wicked men, and comforted continually with that inward ſpirituall feaſt of a good conſcience againſt all the lies and ſlanders of lewd and ſpitefull tongues. *Saints ſupported with their integrity againſt malice.*

2. Hee leaves them to bee ſcourged of their owne conſciences for their cauſleſſe ill-wils againſt him, and wrongfull dealings: then which, (except they repent and be reconciled) there is no more certaine and ſevere revenger and executioner, no ſcourges, no ſcorpions can ſo laſh and torture a man, as his owne foule and guilty conſcience. *Saints leave ſlanderers to the ſting of their owne conſcience*

3. He is kept in awe by an holy feare from preſuming to take vengeance out of GODS hands: It is one of GODS royall grerogatives, we muſt not meddle with that, or incroach upon it, *Vengeance is mine, I will repay it*, ſaith the LORD, *Rom.* 12. 19. *Saints referre revenge to God*

4. He will not pollute ſo farre, and defile the glory and nobleneſſe of his Chriſtian reſolution, as to be mov'd and diſquieted with the rage of any dogged *Doeg* or railing *Shimei*, by procuring temporall puniſhments to the ſpirituall afflictions: and outward vexations to the inward wofull miſery of the ſoule of his prophane malicious oppoſite: except he ſee it probable, that by ſuffering juſtice to have its courſe, the party may be humbled, and others terrified. *Saints will not diſgrace themſelves with taking revenge.*

5. He

Saints by patience take revēg

5. He knowes out of his Christian policy, that a couragious and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be possibly more vext, than to see himself direct particularly his hate and contempt against his supposed adversary, a good Christian, and yet hee is able to beare it away without wound or passion; nay with reputation and comfort.

Revenge is bloody.

As revenge is base, so it is bloody and unquenchable; and prodigiously thirsty that way: I will give instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a * monster of *Millaine* in *Italy*: when he had surprised upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast, told him, he would presently have his bloud, except he would renounce, abjure, forsweare, and blaspheme the GOD of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done; in a most horrible manner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversary, as though his heart had beene possest of all the malice of hell, he added this horrible speech: *Oh* (saith he) *this is a right noble and heroicall revenge, which doth not onely*

* *Bodin de Rep lib. 5 c. 6.*

onely deprive the body of temporall life, but bring alſo the immortall ſoule to endleſſe flames everlaſtingly.

3. *Deſperate:* corrupt affection is ſtrangely deſperate to run headlong upon the damnation of hel, for a little earthly delight: if we ſhould ſee a naked man in ſome furious moode, as prodigall of his temporall life, run upon his owne ſword, or throw himſelfe from ſome ſteepe rocke, or caſt himſelfe into ſome deepe river, and teare out his owne bowels, we ſhould cenſure it preſently to be a very deſperate part and ruefull ſpectacle: what ſhall we ſay of him then, who thorough the fury of his rebellious nature, to the endleſſe deſtruction of the life of his immortall ſoule, doth deſperatly throw himſelfe upon the devouring edge of GODS fierceſt indignation: upon the ſharpeſt points of all the plagues and curſes in his Booke, and into the very flames of everlaſting fire: It is a very fearefull thing, to ſee a man bath and embrue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more horrour and wofulneſſe is that ſpectacle, when a deſperate wretch with the empoyſoned edge of his owne enraged corruption, doth cut the throat of his owne deare immortall ſoule, ſo that a man may track him all his life long, by the blood thereof in the ſinfull paſſages of his life, untill at length he be ſtark dead in ſinnes and treſpaſſes, for how can a ſoule all purple red with wilfull ſhedding its owne blood, looke for any part in that pretious bloud of

Corruption is deſperate to the ſoule.

that

that ſpotles lambe? Nay, aſſuredly ſuch bloody ſtubbornnes and ſelfe-murthering cruelty will be paid home at laſt, by the ſevere revenger of ſuch curſed deſperatneſſe. He will judge ſuch a man after the manner of them that ſhed their owne bloud, and give him the bloud of wrath and of jealouſie.

Lord it is prodigiouſly ſtrange and lamentably fearefull, that ſo noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reaſon and enlightned with the glorious beame of underſtanding, nature ſhould be ſo furiouſly madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of ſome few glorious miſeries, bitter-ſweet pleaſures, heart-vexing riches, or ſome other worldly vanity at the beſt, deſperatly and wilfully to abandon and caſt himſelfe from the unconceivable pleaſures of its joyfull place where GOD dwels, into an infinite world of everlaſting wofulneſſe. For let a carnall man conſider in a word his prodigious madneſſe in this point.

What a deſperate ſinner deprives himſelf of

He might not onely in this vale of teares bee poſſeſt with a peacefull heart, which is an incomparable precioſneſſe ſurpaſſing all created underſtandings: For I dare ſay this, I know it to be true: One little glimpſe of Heaven ſhed ſometimes into the heart of a ſanctified man, by the ſaving illumination of the comforting Spirit, whereby he ſees and feeles, that in deſpight of the rage of Divels, and malice of men; let ſinne and death, the grave and

and hell do their worſt, his ſoule is moſt certainely bound by the hand of GOD in the bundle of the living, and that he ſhall hereafter everlaſtingly inhabite the joyes of eternity: I ſay this one conceit being the immediate certificat of the Spirit of truth doth infinitly more refreſh his affections, and affect his heart with more true ſweetneſſe and taſtefull pleaſure, then all carnall delights, and ſenſuall delicacie can poſſibly produce, though they were as exquiſite and numberleſſe, as nature, art, and pleaſure it ſelfe could deviſe, and to be enjoyed ſecurely as long as the world laſts. Beſides this heaven upon earth, and glorious happineſſe even in this world, he might hereafter goe in arme with Angels, ſit downe by the ſide of the bleſſed Trinity amongſt Saints and Angels, and all the truly worthy men that ever lived, with the higheſt perfection of bliſſe, endleſſe peace, and bleſſed immortality: all the joyes, all the glory, all the bliſſe, which lies within the compaſſe of heaven, ſhould be powred upon him everlaſtingly: and yet for all this he doth not only in a ſpirituall phrenſie deſperatly deprive himſelfe, and trample under foot this heaven upon earth, and that joyfull reſt in heaven, world without end: but alſo throwes himſelfe into a hell of ill conſcience here, and hereafter into that hell of Divels, which is a place of flames, and perpetuall darkneſſe, where there is torment without end, and paſt imagination.

The iſſue of deſperate ſinners.

The day will come, and the LORD knowes how ſoone, when he will, clearely ſee and acknowledge with horrible anguiſh of heart, his

ſtrange and deſperate madneſſe. See *Wiſd.* 5. 2. *&c.* For after the moment of a few miſerable pleaſures in this life be ended, he is preſently plunged into the fierie lake; and ere he be aware, the pit of deſtruction ſhutteth upon him everlaſtingly: and if once he find himſelfe in hell, he knowes there is no Redemption out of that Infernall pit: then would he think himſelfe happie, if he were to ſuffer thoſe bitter and intolerable torments no moe thouſands of yeares, then there are ſands on the Sea-ſhore, hairs on his head, ſtarres in Heaven, graſſe piles on the ground, and creatures both in Heaven and earth: for, he would ſtill comfort himſelfe at leaſt with this thought, that once his miſerie would have an end: but alas, this word, *never*, doth ever burſt his heart with unexpreſſible ſorrow, when he thinks upon it: for, after an hundred thouſand of millions of yeeres there ſuffered, he hath as far to ſuffer, as he had at the firſt day of his entrance into thoſe endleſſe torments: now let a man conſider, if he ſhould lie in an extreme fit of the ſtone; or a woman, if ſhe ſhould be afflicted with the grievous torture of child-bed but one night; though they lie upon the ſofteſt beds, have their friends about them to comfort them, Phyſitions to cure them, all needfull things miniſtred unto them to aſſwage their paine; yet how tedious, painfull, and wearieſome would even one night ſeeme unto them? how would they turne and toſſe themſelves from ſide to ſide, telling the clock, counting every houre as it paſſeth, which would ſeeme unto them a whole day? What is it then (think you) to lie in fire and

Hells torments endleſſe.

and brimstone, inflamed with the unquenchable wrath of GOD world without end? Where they shall have nothing about them but darkneſſe and diſcomfort, yellings and gnaſhing of teeth: their companions in prophaneneſſe and vanity to ban and curſe them: the damned fiends of hel to ſcourge them and torment them: deſpaire and the worme that never dies, to feed upon them with everlaſting horrour.

We ought to be prodigall of life in Gods cauſe.

If carnall wretches be ſo deſperate, as wilfully to ſpill the bloud of their own ſoules: let us ſet light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our ſoules.

New faſhions hardly left.

Let me give one inſtance of dangerous ſnares wherin ſuch as theſe are ordinarily entangled and holden faſt, from which inferiours are for the moſt part free. Let us come into a towne or countrey-village, and we ſhall find all the reſt not ſo exorbitant, but enter into the Noblemans, Gentlemans, or Knights houſe, (if there be any there) there ſhall wee find a neſt of new-fangl'd faſhioniſts; naked breaſts, and naked armes, like bedlams, ſaith that excellent and learned Gentleman, in his *Oyle of Scorpions*. Buſhes of vanity in the one ſex, which they will not part with (ſaith *Starbury*) untill the Devill put a candle into the buſh: and cut haire in the other, ſtirs againſt the Ordinance of GOD, and nature in both: & many other ſuch deformed, lothſome and prodigious faſhions, cenſured by that ſtinging and flaming place againſt faſhion-mongers, *Zach.* 1.8. And theſe are the more pernicious,

Pag. 109.

becauſe it were many times more eaſie for us of the Miniſtery (I ſpeake out of ſome experience) to undertake by GOD'S bleſſing (*cæteris paribus*, as they ſay) the driving of an impure wretched drunkard, from his beaſtly and ſwiniſh ſin, which would be a very hard taske, then to draw ſuch as delight in, and dote upon theſe miſerable fooleries, from the abhorred vanity of ſtrange faſhions: nay, and though ſometimes they would be thought to look towards religion.

And thus I have done with the reaſons peculiar to every ſeverall ſort of greatneſſe: I now come to thoſe which are common to them all.

Great ones enemies to holines. Pſal. 24. 4. Mat. 5. 8. Heb. 12. 14.

1. All the great ones according to the fleſh in any of theſe kinds: I ſay, ye are all as yet deadly enemies from the very heart-root to the profeſſion and practiſe of the holy men, without which holineſſe we cannot ſee GOD: you cannot indure to be called puritans; much leſſe to become ſuch: and yet without purity, none ſhall ever ſee the face of GOD with comfort.

Good Puritans

a Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ

b Καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

c Ἤδη ὑμεῖς καθαροί διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Miſtake me not. I meane CHRIST'S καθαροὶ, CHRIST'S puritans, and no other, [a] *Mat.* 5. 8. [b] *John* 13. 11. and [c] 15. 3.

Cap. 2. *pag.* 258.

Secondly, I meane onely ſuch as *Bellarmine* intimates, when he cals King JAMES puritan: for, he ſo calls him, ſaith D. *Harkwit* againſt *Carrier*, becauſe in the firſt booke of his *Baſilicon Doron*, he affirmes, that the religion profeſſed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his ſecond booke, that the reformation of Religion in *Scotland* was extraordinarily wrought

wrought by God. Gratious and holy speeches (as you see) with men of the world are puritanicall. And if a man speak but holily, and name but reformation, Scripture, conscience, and such other words which sting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I meane the very same, of whom Bishop *Downam* one of the greatest schollars of either Kingdome, speaks thus in his Sermon at Spittle, called *Abrahams Tryall: And even in these times* (saith he) *the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently Preach, or in his preaching seeke to profit rather then to please, remembring the saying of the Apostle,* If I seeke to please men I am not the servant of CHRIST, Gal. 1. 10. *Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shall straightway be condemned for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c.* pag. 72.

Fourthly, I meane none but those whom the Communion-Booke intends in that passage of the prayer after Confession: *That the rest of our life hereafter may be pure and holy.*

Now these come by their purity by preaching the Word. Now saith CHRIST, ye are καθαροὶ cleane by the Word which I have spoken unto you, *Iohn* 15. 3. The Word must first illighten, convince, and *How Puritans are made.*

caſt them downe: ſo that out of ſight of ſin, and ſenſe of divine wrath, being wearie, ſicke, loſt, wounded, bruiſed, broken-hearted, (theſe are Scripture phraſes) and thereupon caſting their eyes upon the amiableneſſe, excellencie and ſweetnes of the LORD JESVS, and the Al-ſufficiencie of his blood to cure them, reſolve to ſell all, to confeſſe and forſake all their ſins, not to leave an hoofe behind: and then taking him offered by the hand of GODS free grace, as well for an Husband, Lord, and King, to love, ſerve, and obey him, as for a SAVIOVR to free them from hell. They put on with the hand of faith the perfect puritie of his imputed righteouſneſſe, attended ever with ſome meaſure of inherent puritie, infuſed by the ſanctifying Spirit, and after entring the good way, their lives are ever after pure and holy.

Puritans alwaies hated.

Theſe are CHRISTS καθαροὶ, and the Puritans I meane. And theſe men of purity ſome never meane to be: nay, they heartily hate the very Image of JESVS CHRIST in them, they ſpeake ſpitefully againſt them. *David* was not onely the drunkards ſong, but thoſe alſo that ſate in the gate ſpake againſt him: they are your *muſicke*, and matter of your mirth; *I am your muſicke*, ſaith the Church in the perſon of *Ieremy*, *Lam.* 3. They will many times call upon a roguiſh vagabond at your feaſts to ſing a ſong againſt them, whom they ſhould rather ſee in the ſtockes; they are tranſported, and inwardly boyle with farre more indignation and heart-riſing againſt their holineſſe, purity, preciſe walking, and all meanes that lead thereunto, though enjoyned upon

upon paine of never seeing the face of God in glorie: then more simple, poorer, and meaner men, and that's a reason they sticke faster in the Divels clutches then they, and that few of them are called, converted, and saved, according to my Text. Heb. 12. 14. Psal. 24. 4. Mat. 5. 8. Iohn 3. 3. Eph. 5. 15.

Secondly, ye that are thus the worlds favourites, are verie loth to become fooles; and therefore in the meane time lie lockt full fast in the Divels bands, and cannot escape except ye be such. I speake a verie displeasing thing to worldly-wise men, but they are the verie words and wisdome of the Spirit of God, 1 *Cor.* 3. 18. *Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a foole, that he may bee wise.* *Worldly wise very fooles.*

Let no man deceive himselfe; such caveats as this are wont to bee premised when men out of their carnall conceipts are peremptorie to the contrarie, and would venture their salvation (as they say) that it is not so. See *Ephes.* 5. 6. 1 *Cor.* 6. 9. *Mat.* 5. 2. And did not most of your hearts rise against these words of mine (you must become fooles, or never be saved) untill I brought Scripture? 1 Cor. 3. 18. *expounded.*

Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousnesse to the point. Suppose a messenger of God should deale faithfully with you, and tell you, that upon the Lords Day you must not serve your selves, and your owne turnes, in idlenesse, travailing, sports, gaming: in any earthly businesse, *How the Lords day is to be spent*

or mis-imployment whatsoever: but spend that whole blessed Daie, wholly and onely in spirituall refreshing, heavenly businesses, divine worship and holy duties: in meditation upon the creatures spiritually, upon the great worke of Redemption and Resurrection of CHRIST: and upon that everlasting rest above: of all which the Christian Sabbath is a remembrancer unto us, in both publike and private praier, reading, singing of Psalmes, hearing Sermons, conference, *&c.* and in ruminating, and (as it were) chewing the cud upon Scripture points. I say: *ruminate (as it were) and chew the cud:* for, it is the very phrase of the Church of *England* in the *Homily for reading Scriptures.* And those reverend and godly men which composed them, expresse the benefit thereof emphatically: Thus run the words; *Let us ruminate* (of the Scriptures &c.) *that we may have the sweet juyce, spirituall effect, marrow, heny, kernell, taste, comfort, and consolation of them.* I say, suppose ye were thus prest, would ye not presently out of your worldly wisedome and impatiencie to be so snaffl'd at, to be tied al the daie to spiritual exercises, and restraind from ordinarie recreations, conceive of it, and crie out against it as a puritanicall noveltie, and fooliſh preciſeneſſe? Becauſe you mention preciſenes and noveltie; I could (as I am wont, and to make you without excuſe) appeale unto, and implore the aid of antiquitie, which will utterly take off ſuch aſperſions. And here (were it incident and ſeaſonable) I were able to procure Councels and Fathers, and other authorities concurrently to teſtifie and take

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my part, that upon the LORDS Day, *we are to recreate our selves only with spirituall delights:* onely then to plie divine businesses, and to do those things alone which belong to our soules salvation. Heare their owne words.

We ought upon that Day, *Solummodo spiritualibus gaudijs repleri.* Concilium Parisiense. *Anno* 829.

Tantum divinis cultibus serviamus. August. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

Eaq; tantum faciat quæ ad animæ salutem pertinent. Hieron. in Cap. 56. Isa.

Nay the whole Church of *England* hath this 60 yeeres and above complied exactly with antiquitie in this point in the *Hom. of the place and time of prayer:* These are the words, *GODS people should use the Sunday holily, and rest from their common and daily businesse: and also give themselves wholly to heavenly exercises of GODS true religion and service.* And yet for all this, you are so wise in your owne conceipts; ye will none of this saving folly, you are no such fooles, as after so long libertie to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of GOD, to take your Bibles, and cal both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife ask of the husband those things that were there spoken and read, or at least some of them: That you should

Sermons to be meditated on.

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set this law to your selves to be kept inviolably, and not only to your selves, but also to your wives and children: that you would spend that one whole Day of the whole week, wheron you meet to heare the Word, in meditation of those things which are delivered: I say now in this case your carnall wisdome would resolutely condemne such counsels, as contrarie to the counsel of great houses, as a way to become a By-word to the whole Countrie, and as savouring too rankly of a fooliſh strictnesse, and needlesse singularitie. And yet this was *totidem verbis*, wise, holy advise above twelve hundred yeeres ago: For in giving the counsell, I have but rendred *Chrysostome* word for word in diverse places. *Hom. 5. in Mat. In Eph. Serm. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.*

Family duties of piety.

Thirdly, If Preachers should presse you to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening and morning, singing of Psalmes, *&c.* and you of greatest meanes may best spare time for such blessed businesses. Would not your wisdomes thinke this more then need: And that it would be a fooliſh thing, and much against your profit, to rob your selves, and servants of so much time from your worldly affaires? And yet here I could produce foure or five Fathers above a thousand yeares ago, pressing this point, and punctuall for my purpose. Besides *Ambrose*

broſe quoted in my booke *of walking with God, pag.* 67. Heare other Fathers, *Baſil, Origen, Chryſoſtome, Auguſtine.*

Quid beatius eſſe poterit, quàm in terrâ tripudium Angelorum imitari, mox orto die ad precationes properantem, hymnis & odis venerari Creatorem, &c. *Baſil Epiſt.* 1.

Docens & admoners, atq; formam oſtendens, & tunc filijs ſuis, & tunc omnibus nobis in perpetuum; ut confeſtim diluculo ex noctis requie exſurgentes: ante omne opus, vel verbum, ante omne colloquium, vel conventionem, primitias reſurrectionis noſtræ Deo exhibeamus in ſinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, *Origin lib.* 1. *In lib. fol.* 7.

A mensa non ad lectum, ſed ad deprecationem vertamur, ne bruti animantibus ſimus magis bruti. Novi fore multos, qui damnant ea, quæ nunc dicuntur, veluti qui novam quandam & miram conſuetudinem inveham concionandi; At ego magis damnabo pravam conſuetudinem, quæ nunc obtinuit. Etenim quod poſt cibum, & menſam non ad ſomnum oporteat ire, nec ad cubile, ſed oporteat cibo preces, ac divinarum Scripturarum lectionem ſuccedere, manifeſtiùs declaravit ipſe Chriſtus qui quum immenſam multitudinem accepiſſet convivio in deſerto, non remiſit illos ad lectum, aut ſomnum, ſed ad audiendos ſermones divinos invitavit. *Chryſoſt. conc.* 1. *De Lazaro*

Nec ſolum vobis ſufficiat quòd in Eccleſia divinas lectiones audit's; ſed etiam in domibus veſtris, aut ipſi legite, aut alios legentes requirite, & libenter audite, *Auguſt. de Tem. Serm* 55. *pag.* 177.

Reſtitution.

Fourthly, If you were moved by the Miniſterie, to reſtore everie halfe pennie that you have any waies at any time got wrongfully or by any wicked meanes, or that you detaine unjuſtly from any man: And then caſting your eie backe and conſidering, How you are growne *haſtily rich*, and by what waies you are come to a great deale of Wealth, ſhould find verie foule workes: would you not force your ſelves by a ſtrong counter-plea of carnall reaſon, not to beleeve the point, and thinke it extreame madneſſe at the inſtance, and prating of a preciſe companion, which underſtands not the world (for ſo or in the like manner would you ſpeake) to part perhaps with a good part of your

your estate? And yet *Augustins* Rule of above twelve hundred yeeres standing, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum nisi restituatur ablatum*; No restitution, no remission. And our owne Church tels us in the second exhortation before the Communion: That *without readinesse to make restitution, and satisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing else but increase your damnation.*

Thus might I passe through all the points of Sanctification, and passages of holy life: And all the great men in the World, either in Learning, Wealth, Nobility, or Wisedome *according to the flesh*, would passe these censures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New birth. They will not become fooles in the Apostles sense: And therefore they are soakt, and fast fettered in the gall of bitternesse, and bond of iniquity; and that above ordinarie.

Great ones are soule-couseners.

Thirdly, All ye great ones of the world in the sense I have said, As ye are very wise in your own conceits, and it may be truly so *according to the flesh*, so you are selfe-conceited and soule-couseners about your spirituall state. For you thinke all better then you, too precise, and all worse then you too prophane; and your selves onely to have happily hit upon the golden meane, and pitch'd upon that well tempered moderation in Religion, wherby you may enjoy temporall happinesse here, and eternall hereafter. *Sleepe in a whole skinne* (as they say)

say) and with a good Conscience: Live the life of pleasures, and dye the death of the righteous. Whereas to be so conceited, is the very complement and perfection of folly: And the very same attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in some sweet sinne, and yet to nourish in your selves some hope of salvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas JESUS CHRIST himself had the first of thornes. But alas! Beloved, if you be saved in this condition, you must have a new Scripture, and there must be found out another way to Heaven, than any of the Saints ever went since the Creation, or shall do to the end of the World. And therfore we may say of you, as *Quintilian* some where of some deluded with an over-weening conceit of themselves, *That they might have prooved excellent Schollers if they had not beene so perswaded already*: So if you did not thinke falsly, your selves safe already, you might be saved. But while you thus hugge the golden dreame of your mistaken states to GOD-ward like the *Pharisees*, the very *Publicans* and *Harlots shall goe into the Kingdome of Heaven before you*, *Mat.* 21. 31.

Two Heavens never heard of.

Fourthly, you that are great in the world in the foure fore-named respects, and meant in the Text; cannot possibly downe with, and digest downe-right dealing, and *the foolishnesse of preaching*, as it is called, *Verse* 21. And that utterly undoes you. You

Great ones like not powerfull preacking.

You like well enough, nay and much approve, and applaud such Sermons as King JAMES censures, in *the reasons of his directions for preaching, &c.* which he there cals a light, affected, and unprofitable kind of preaching, which hath beene of late years (saith he) taken up in Court, University, Citie, and Countrie,----whereby the people are filled only with airie nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturb you in your present courses, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with *the foolishnesse of preaching*, by which it pleased GOD (saith the Apostle) *to save them that beleeve*, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blood of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall miserie, that you may be fitted for mercie, *&c.* O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despaire, selfe destruction; hee breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hell! Fit phrases for the Divell himselfe, railing in a drunkard, or scoffing *Ishmael* against faithfulnesse in preaching; and if you know where or when such men preach,

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(and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfie your curiosities: but as S. *Paul* saith, you become their enemies, because they tell you the truth: to which truth not to have listened in this day of your visitation, will hereafter (when it is too late) torment you more then tenne thousand fierie Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horrour. Alas! Beloved, what meane you? You wil give your Physitian leave to tel you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surfets of your horses: nay, your huntsman the surrances of your dogs: and shall onely the Minister of GOD not tell you that your soules are bleeding to eternall death? Prepostrous and prodigious incongruitie!

Vse 1. *Great ones to strive the more for heaven.*

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are beset with such varietie of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred alreadie) verie few are called, converted and saved, my counsell in a word unto all such, is CHRISTS own word, *Luke* 13.24. *Strive to enter in at the straite gate*, laie violent hands upon flesh and bloud, strangle your lusts, contend and * wrastle as for the Garland in the Olympian games, to which the word seemes to allude, become fooles in the worlds

* Ἀγωνίζεσθε.

worlds censure, that you may be wise in the mystery of CHRIST, be little & vile in your own esteem, that you may bee great and gracious in the eyes of GOD. In a word, submit your soules to the sword of the Spirit, and fooliſhnesse of preaching, (as the Apostle cals it) that you may be wrought upon savingly, and brought into the *good way*, and that by such works and waies as these.

Great ones have little heart to do good till Gods Word kindely works on them.

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your consciences for your personall conversion, than as heretofore to tender unto you counsels and considerations for a more conscionable deportment in your severall publike places. When I well weighed with my selfe, the truth of that principle and position in *Hooker*, *That it is no peculiar conceipt, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed:* And finding by experience of all ages, and most of all in these worst and woefull times, that men of publike imployment and in high places, untill there be infused into their soules by the Spirit of grace an internall supernaturall principle and divine habit to work by, untill *aliquid* CHRISTI (as they say) be planted in them by the power of the Ministery, they cannot possibly bee universally thorow, and unshaken. Some strong affection, feare, favour, or some thing, will make them flie out and faile in some particular very fowly. Upon extraordinarie temptation they will serve the times, and their

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own turnes: for, alas! as yet their ſpirits are not ſteeled with that heavenly edge, and mighty vigour, as to ſet to their ſhoulders againſt the torrent of the times, and not to be over flowen with it. I ſay upon this ground I have adviſedly choſen to aſſay and follow this way at this time: for, if once you turne on the LORDS ſide in truth, you are won for ever to an invincible conſtancie, and conſcionablenes in an uniforme, regular, and religious diſcharge of your publike duties: and wil ever hold faſt without partialitie, cowardlines, or feare of mans face, that brave and noble reſolution, *Vt fiat juſtitia, ruat cælum*, let heaven and earth be blundered together with horrible confuſion, before I make ſhipwrack of a good conſcience, or be any waies drawn to do baſely. Being incorporated into the rock of eternitie JESVS CHRIST bleſſed for ever, you will ſtand (like unmoveable rocks) againſt the corruptions of the times, and all ungodly oppoſitions; and never before. For in the meane time (ſay Miniſters what they will) you will not be moved; but you heare our diſcourſes of a faithfull diſcharge of your places, as ye would heare a very lovely ſong of one that hath a pleaſant voice; they leave no more impreſſion upon your conſciences, than a ſweet leſſon upon the Lute in the eare, when it is ended; for, then both the vocall and inſtrumentall ſweetnes diſſolve into the aire, and vaniſh into nothing: It is too truly ſo with our Sermons upon your ſoules, Heare your character in Gods owne words unto the Prophet, *They come unto thee, as the people commeth, and they ſit before me as my people, and they heare thy words, but they will not do them; for with their mouth they ſhew much love, but their heart goeth after their covetouſneſſe: and loe, thou art unto them, as* Ezek. 33. 31.

a very lovely song of one that hath a pleasant voice, & can play well on an instrument: for they heare thy words, but they do them not. Let us lift up our voices never so high, or crie never so lowd: and tell Judges, *That they ought not to be afraid of the face of man, for the judgement is* GODS: that in judgement, *they must neither respect the person of the poore, nor honour the person of the mighty*: that they should not onely hold their hands from grosse bribes with *Epaminondas*, who (as the story tels us) refused great presents sent unto him, although he was poore, saying, *If the thing were good, he would do it without any bribe, because good: if not honest, he would not do it for al the goods in the world.* But they must also be of *Austins* judgement, that not only monie, gold and silver or presents (as they call them) are bribes, but the guilt of bribery also may be justly imputed, even to any exorbitant affection, which swaies a man aside from an impartial execution of justice: as love, feare, hatred, anger, pusanimitie, worldlines, desire of praise & applause, which is *Austins* instãce, &c. That they beware of bringing more bloud upon the Law by sparing the spiller of bloud. *For blood* (saith GOD) *it defileth the land: & the land cannot be cleansed of the blood that is shed therin, but by the blood of him that shed it*: that they must not look upõ the causes which come before them only through the spectacles of a favourite, &c. and tel justices of Peace, that they must be true hearted patriots, and not servers of themselves, and their owne turnes: that they must be serious, reall, and grave; not only formall; not cyphers, not unnobly light in their behaviour on the Bench: that they must ever aime at the publike good, and never at their owne particular and private ends, that they should disdaine & scorn at

Deut. 1. 17.

Levit. 19. 15.

Lanquet. Chron. fol. 57.

Psal. 25.

Pag. 144.

Bribery extends to affections.

Num. 35 33.

any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; and ever joyne with an unanimous magnanimitie to honour GOD, & do their countrie good.

And tell the Lawyers, that *they should not make hast to be rich*, for so saith *Salomon*, *they shall not be innocent*: nor swallow down gold too greedily, least it turne to gravell and the gall of asps within them; and they be enforced to vomit up the riches (as *Iob* speaketh) they have heaped together so hastily, either by remorse & restitution in the mean time, or with despaire and impenitent horrour hereafter: that to oppose & wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their Clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselves here in the house of GOD be instructed to the kingdome of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high & everlasting Iudge to give an account for all things done in the flesh; if they be not Atheists or Papists, O with what eagernesse and violence would they have attended, addrest, and applied themselves to the present opportunitie! & little do we know what the evening may bring forth. For, assure your selves, there is no man so assured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come.

Lawyers faults Pro. 28. 20. Job. 20. 15.

Iurors faults.

And tell the jurors and sworn-men, that they should rather die then draw the bloud of any mans life, live-

lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mysticall, but mischievous packing sometimes in choice of jury-men. I have seen (I speak of that which was long since, and at a Sessions) some of the choicest drunkards in a Countrie chosen for that service. Now is it not a pitifull thing that Country businesses should be put into the hands of such as labour industriously, and with equall cunning, to plague an honest man, and deliver a drunkard.

On whom the Word proves powerfull.

I say now, all this while, we thus discourse unto you, earnestly endeavouring, and with a thirsty desire to doe you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the ayre (as they say) except the immortall seed of the Word hath first moulded you anew, and ye be brought *by the foolishnes of preaching* out of the warm Sun into GODS blessing, and from the fools paradise of worldly wisdome into the holy path of sincere professours, and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and foot-steps of the spirit as these; lend me, I beseech you, (while I passe along them) somthing more than ordinary attention: for I know they wil seeme strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The naturall stoutnes of their spirits will disdaine and scorne to stoope to such uncouth humiliations, and this mighty change.

And

And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctation shall they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, GOD is a most free agent) they can never become either gratious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illightened, convinced and cast down with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed. *Be cast downe with sin.*

2. The point may teach us not to bee greedy of greatnesse, nor hunt ambitiously after high roomes. *Be not greedy of greatnesse.*

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carry al before thē, &c. We may entertain an holy indignatiō to see folly set in great excellēcy, so many servants on horse-back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done. *Fret not against the world'y.*

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me therunto) of the true miserie and spirituall madnes of all great men in learning, wealth nobility, wisdom according to the flesh. Least any be unjustly angry and mistake, or causlesly grumble and gainsay, let me take up the words of the ancient holy Father *Salvianus* about a thousand yeares ago in the *The guilty to apply reproach.*

like case. He having impartially discovered the horrible impieties of the noble & rich men in those corrupt times, tels them by the way, and it is my just apology at this time. *I do not* (saith he) *speak thus of any, but only such as know these things to be in themselves. If their consciences be free, nothing that I say tends to their disparagement and disgrace: but if they know themselves to be guilty, let them know also, that they are not my words but their owne consciences which vexe them.* And in another place thus. *Sith I speake not these things of all, but those who are such, none of you ought to be angry at all, which findeth not himself to be obnoxious; least therby he make himselfe seeme, and be suspected to be of the number of those that are naught. Rather let so many as being guiltlesse and truly noble, abhorre such unworthy courses, be angry with them who disgrace the name of nobility by their base and wicked behaviour: because although others be much worse and scandaliz'd by them, yet especially they bring a great deale of shame and dishonour upon those who are of the same noble ranke.* Take notice by the way, that by the Fathers words, those men are much too blame, who go about to dawb over the disorders, and smother up the scandalous exorbitancies of delinquents in their own profession, or to bee concurrents for their deliverance from deserv'd shame & punishment. To give instance in the highest calling: A Minister which fals to drunkennes and ale-house-haunting, should rather be publikely sham'd and censured, than a fellow of an inferiour calling. We do not honour the Ministrie by having our hãds in helping out such, but by disclaiming and not owning them; wel may we by so medling incurre suspicion of obnoxiousnesse: but never bring credit to our so holy a calling. I knew a Knight did

Bad Ministers to bee most severely punished.

penance

penance at *Pauls-Crosse*, but at the same time I heard that many of his ranke in the City labour'd to have him dis-knighted first, before he so publikely disgraced their Order. Me thinks all well-minded should be so minded.

2. The other is to my Lords the Judges. My reverend and noble Lords, give me leave to clothe the thoughts of the Country in a word or two. We much rejoyce in you, and blesse GOD for you, as men of singular & known integrity, special friends to the Gospell of JESVS CHRIST, and a great honour and happinesse to these parts, and heartily pray that we may hold you still: and therefore my intreaty unto your Lordships is, that you would couragiously advance forward, and do like your selves, & nobly still. Draw out your dreadfull swords against the torrents of Belial, as *David* cals them, which even threaten a deluge; and be your selves as mighty torrents, armed both with just and holy lawes, and the godly resolution of your own noble spirits, to beare back, and beat down the common, crying, and raigning sins of our Country. In a word, be unto the oppressed & innocent as a refuge from the storme, but as a terrible tempest upon the face of every humane beast, and son of Belial. *Duties of Iudges.*

And O that you could help us, that GODS people might not perish for want of bread: is it not a pitifull thing, that in such a deare yeare specially, it should be almost as hard a worke to get downe a wicked ale-house, as to win *Dunkerke?* That Maulsters should snatch (as it were) the graine from the mouths of the poor in the market place, to uphold these hel-houses, these nurceries of the Divell; that Magistrates should be so unmercifull, as neither for GODS sake, nor the *Against Ale-houses.*

Kings ſake, nor the poores ſake, nor their owne ſoules ſake to take the utmoſt penalties for blaſphemies, alehouſe-hauntings, drunkenneſſe and prophanations of the LORDS Day? And were it not an honourable courſe, and worthy to have an univerſall contribution over the Country to pull down ſomething the exceſſive prizes in market-townes for the poore thereabouts, during this extremity? But I leave it to your Lordſhips charitable wiſdome to do the beſt you can poſſibly; that the bloud of the poore this yeare be not added to the already crying ſins of the kingdome, to haſten GODS judgements upon us, and our long ſince deſerved ruine. And in the meane time you need not feare the face of the proudeſt Divell, whether incarnate, or in his own ſhape. For, while you thus advance GODS glory, and truely honour the King, aſſure your ſelves, the hearts, and teares, and prayers of all good men ſhall be for you, and yours ſhall bee the crowne and comfort; when all prophaneneſſe and prophane oppoſites to the good way, all the enemies of GOD, and peſtilent packings and complotments of the Divels agents againſt GODS people, ſhall be buried in Hell.

* * *

FINIS.

AN ALPHABETICALL INDEX OF THIS WHOLE BOOKE. BVT

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FINIS.

TWO SERMONS PREACHED AT NORTHAMPTON AT TWO SEVERALL ASSISES THERE.

The one in the time of the Shrevalty of Sir *Eraſmus Dryden* Baronet. *Anno Domini*, 1621.

The other in the time of the Shrevalty of Sir *Henery Robinſon* Knight, *Anno Domini*, 1629.

By *Robert Bolton* Bachelour in Divinity, late Miniſter of *Broughton* in *Northampton-ſhire*, and ſometimes Fellow of *Braſen-noſe* Colledge in *Oxford*.

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TWO SERMONS PREACHED AT WESTMINSTER ABBEY ON SUNDAY EVENING, APRIL 3, 1904

BY THE RIGHT REVEREND
CHARLES GORE, D.D.
BISHOP OF BIRMINGHAM

LONDON
JOHN MURRAY, ALBEMARLE STREET, W.
1904

TO THE READER.

THE ancient Imperiall Lawes gave to an *Overseer* of a *Will*, not only a protection over *it*, but an Action for *it*, in case of abuse. If I had not had this interest in the *last will* of this Author; yet as a **Fidei Commissarius* to him, and specially intrusted by him for the publishing these two *Assise Sermons*, I durst not but performe this trust to my *deare friend*. I neede not assure the *Reader*, that these Ser-

F. de Adminis. Tutor. l. 1. §. 1.

**Est ille cujus fidei legatum vel relictum committitur. Ant. Koberg. in Vocab. utriusq; Iuris.*

mons are truely his owne, for when hee shall observe how they are cloathed and apparrelled hee will quickly discover who was their *Father*. Besides, there are hundreds of people yet living who heard him preach them, and can with mee sufficiently attestate their *legitimation*. But I cannot say so for some other Sermons that are audaciously vented under his *name*. For I must say, that the *Booke* called the *Carnall Professor*, printed for *R. Dawlman*, 1634. is none of Master BOLTONS, neither *Quoad materiam*, nor *quoad formam*, as they say in Schooles. I goe not about to question it, or to draw any partie into punishment, and therefore I will not ventilate a question in the *Civill Law*, whether * *Actio de dolo*, doth not *lie* in this case: I only note the injurie and protest against it.

* *D de Dolo L. 2. C. eodem tit.*

In the former Workes of this Author you may observe his *Eloquence for* GOD: in this for his *Prince* in vindicating the Soveraigntie of *Kings*, as the immediate Ordinance of GOD against those proud usurpations

tions upon them by that *Man of sinne*, and in extolling Pietie, which is then set in the highest place, when it wisely rules and directs in the *hearts* and *wayes* of *righteous Governours*.

I will say no more of this *Worke*, nor of the *Workeman*: for neither *he* nor *it* stand in need of my praise, it onely contents me that I have lived, to see him live againe, to performe his *will*, to execute his *trust* committed to me, though it might have beene better done by another if hee had so pleased. The law of reason and right pardons some aberrations in the *Worke* where there is a necessity of *Doing*, and I doubt not but a *loving Reader* will performe this *right* to mee, that am content thus to expose my selfe for his sake. From *any other* I expect it not; it being a common humour with men that live at *ease*, to censure other men, as *too busie* though they worke for the *publike*; of whom I may say, as *Erasmus* spake of the Friers in his time, They are more then men at their meate, and lesse then wo-

Erasm Coll. de Fra. Francise.

men at their worke. And as I *contemne* the flouts of the one, so I *covet* the good will and desires of the other. Let mee enjoy this and I have done.

Middle Temple,
Aprill, 24. 1635.

EDW. BAGSHAVVE.

AN ASSISE SERMON.

PROV. 29. 2.

When the righteous are in authority the people rejoyce: but when the wicked beareth rule, the people mourne.

EVen as the Sunne in the ſpring by his beames and influence, doth revive and quicken with new beauty of life, as it were, things here below; makes the face of the earth to flouriſh afreſh and ſmile; the birds to fill the aire with much melodious ſweetneſſe, and ſo proportionably all other creatures in their ſeverall kinds, lying within the Sphere of his ſpringing warmth, to enlarge themſelves into exultations and mirth, ſo a good man graced with Authority, doth marvellouſly refreſh all gracious hearts.

But as a bitter tempeſtuous ſtorme, doth with its unreſiſtable impetuouſneſſe and violence, beat downe, and teare, deface, and bruiſe: So a *Shebna*, or *Haman*, unworthily mounted on horſe-backe, and haled by the cords of corruption, againſt the haire into ſome high place, undoes all by his domineering

mineering, fastens the bloody fangs of cruelty and hate upon the face of the faireſt vertues; and, which is an inexpiable villany, makes the hearts of honeſt men to bleed. And, that which is an equall miſchiefe, ſets the ſonnes of *Belial* on foot; and cauſes good fellowes (as they call them,) I meane brethren in iniquity; Ale-houſe hunters, drunkards, and ſuch refuſe and riffe raffe of the Divell, to lift up their heads.

It is incredible to conſider what a deale of hurt is done, and miſchiefe many times wrought inſenſibly and unobſervedly; when a wicked wit and wide conſcience welds the ſword of Authoritie. For it is eaſie to a man ſo mounted, by Legall ſleights, and pretence of deeper reach to compaſſe his owne ends, either for promotion of iniquity, or oppreſſion of innocency. For the latter; there is ſome truth in that Hyperbolicall ſpeech of a great *Moraliſt*. *Let any man preſent me*, ſaith he, *with the moſt excellent and blameleſſe action, I will oppoſe it with ſo vicious and bad intentions, all which ſhall carry a face of likelihood.* What may he doe then, who beſides the habituall malice of his owne heart, and wit at will, hath power and a pretended myſterie of government, to plague a man with in this kind? Eſpecially ſith he knowes himſelfe backt with that principle in policy. *It is not ſafe ſo to reverſe tranſactions of State, though tainted perhaps with ſome manifeſt impreſſions of miſcarriage and errour.* Woe therefore to thoſe empoyſoned ſtirrops, by which ſo many ſuch ſervants riſe aloft and climbe ſo high; I meane bribery, ſimony

mony, flattery, temporizing, base insinuations, and such vile meanes. But I hope this Gangren of going into Offices, Benefices, and high roomes by corruption, is not unhappily crept into this famous and flourishing State; which if it should, it will eate so farre into the hearts and sinewes of the State, that no wit of man can foresee, into what baseneſſe and degenerations this noble Kingdome would fall in the next age: It would be the cause that many vines, olive-trees, and fig-trees should wither away in obscurity, and brambles brave it abroad in the world, wallow and tumble themselves in the pleasures, splendour, and glory of the times. But let such alone, this is their day: When they have blustered a while like mighty and boysterous winds, they breath out into naught. Their breath is in their nostrils, stop but their nose, and they are dead. Their big words are but as a vaine foame, *&c.* If they be not humbled in their place, and repent, and turne the edge of their sword the right way, there is a day comming upon them, wherein they shall eate the fruit of their owne way, and be filled with their owne devices.

I have intimated now upon purpose, which way I would go upon this latter part of the verse: *When the wicked beare rule the people mourne:* Because I shall not be able at this time to reach it with a full discourse, I returne to the first branch, wherein I will rest.

When the righteous are in Authority, the people rejoyce. In these words we may behold Magistracy, Authority, Soveraignty, like a precious Diamond

set in gold, I meane resting upon a righteous man, sparkling out, as its proper effect, amiable, noble and sweetest affection, that ever seaz'd upon the heart of man, joy, contentment, a pleasant sweetnesse of mind. Marke therefore three points in the proposition. First, Authority, Secondly, its proper subject, A righteous man, Thirdly, rejoycing, its native and kindly effect.

Soveraignty is sacred in it selfe; Authority even abstracted, is orient and illustrious. A ray, and representation of that great Majesty above.

It also ennobles the subject that receives it, with a remarkable splendour, and a kind of divine character. I have said you are gods, *Psal.*28.6. That is, first, by Analogy, secondly, Deputation, thirdly, Participation. For you well know that besides that Imperiall Majesty, which is originally and individually inherent in the person of a Monarchicall Soveraigne, there are also by derivation, or deputation, some markes and impressions of that princely endowment stampt and shining in the face and presence of every subordinate Magistrate, which makes them venerable, especially those who give life and vigour to the execution of their places, with the nobleness of a free spirit, and clearenesse of a good conscience.

See *Sclater, pag.* 8.

Note.

Lastly, it shining in its proper subject, a righteous man, the true Sunne of Soveraignty, it dispels sadnesse of heart, in which all objects of lightsomenesse are drowned. The spirit of a man is broken, as *Salomon* saith, *Pro.*15.13. As the beauty of a Pearle is dissolved in vineger, and begets joy in a world of peo-

people, which is one of the richest and most royall donation, which this wide world can afford, nay and that which makes the effect more excellent, this affection of joy is by warrantable propriety, and true interest, onely peculiar and proper to honest and holy hearts. This jewell is onely for such gracious and golden Cabinets. No wicked or unregenerate man hath any true cause at all to rejoyce, laugh, or be merry. I will make it plaine in a word, even to the scorner. Suppose a great man convicted and condemned for treason, going towards the place of execution, a mile off; let there a table be furnished all along with variety of dainties, let him tread upon violets, and roses, cloth of Arras, cloth of gold, or what you will; all the way, let him be attended on both sides with most exquisite musicke, and honourable entertainements; doe you thinke all this will make him laugh heartily, carrying this in his heart, that he must loose his head at the miles end? I trow not. As farre lesse true cause hast thou to laugh, whosoever thou art, that goest on impenitently in thy sinnes, in swearing, drunkennesse, bribery, covetousnesse, pride, scorning godlinesse, or any other way of death, as a temporall death is easier then endlesse torments, for he is but going to loose his head, and thou art going towards hell.

Now then I collect in the first place this Doctrine.

Doct. *Government is a goodly thing.* *Doct.*

I conclude it thus out of the Text by good consequence. Whatsoever is illustrious in it selfe,

ennobles the subject wherein it resides, and is attended with such an excellent effect, is a noble, glorious and goodly thing. But Soveraignty, or Authority exercised (for so we finde it in the Text, and therefore I call it government) is such and so, therefore it is a goodly thing: my Doctrine is the conclusion of a Categoricall Syllogisme, wherein something in the Text is the *medium*; therefore soundly collected.

See *Rawleigh page* 151.

I proceed to the Reasons.

See *Whites* Sermon at Pauls Crosse, *page* 18.

First reason; It receives the prime honour, and excellency from GOD s owne institution. *By mee Kings raigne, and Princes decree Iustice; By mee Princes rule and Nobles, even all the Iudges of the earth.* Pro.8.15,16. *There is no power but of* GOD. *The powers that be are ordained of* GOD, *Rom.*13.1. * So that it is GOD s royall, and goodly creature. And if it were visible to our bodily eyes, it would farre out-shine the faireſt, and most glistering Imperiall Crowne, that ever sate upon any *Cæsars* head. It is so soveraigne, and certainely from GOD, that in case of Antinomy, that is, when Authority countermands where GOD hath commanded; we must refuse the will, but still reverence the power of a lawfull Magistrate.

* See *Moulines* book of Faith, *pag.*557, 558. See him also upon Psal.124 *page* 709.

If the sword of Soveraignty, the exercise, and execution of power be bent against GOD, we must lay hold upon the Apostles principle: *Whether it be right in the sight of* GOD *to obey you rather then* GOD, *judge yee.* And good reason, GOD is a Creator, man a creature, and in his hands are onely life and death; but in GODs, Heaven and Hell.

Be-

Betweene the Creator and creature there is no proportion, no comparison. Phylosophy tells us, that betweene something and nothing there is an infinite distance, the two ends, (if I might speake of infinite things,) of which immeasurable distance can never be brought together, but by an infinite being. Nothing can produce something of nothing, but an Almighty nature. And therefore as there is an infinite distance betweene something and nothing, so there must also needs be an immeasurable disproportion betweene the Creating power, and that something created of nothing. And so by consequence the excellency, power, bindingnesse and Soveraignty of the Creators Law must needs surpasse and transcend above all degrees of comparison, and measure of proportion that of the creatures.

You that are conversant in all parts of divine learning, and all those that are employed in the incomparable worke of the Ministery, ought to endeavour thereafter. For Ministers had never more need of learning then at this day; considering with what variety and strength the truth of GOD is opposed on all sides, by Atheisme, by Popery, that Hydra of all heresies, and other braineless exorbitancies about matters of Religion. I say those that looke into Casuists and Schoole Divines, know how many degrees and kinds of lawes they make. First, There is the Law eternall, resident in the pure, glorious, infinite minde of GOD, which is that order which GOD before all ages hath set downe with himselfe, for himselfe to doe all things 2.

by. Secondly, then the Law of Nature. Thirdly, then the Law of Nations. Fourthly, then Humane Lawes. The first, is the cleare fountaine of all excellencies, order, and equity, as pure as GOD himselfe: these last passing thorow the polluted channell of mans braine, are capable of muddinesse, imperfection, and infirmity. Who doubts then, but when we spy these last muddy streames to crosse the current of divine Law, we must have recourse unto the well-head.

3. Divine Lawes do binde the conscience primarily, as they say, properly, and by themselves. GOD is the LORD of the conscience, and onely able to damne and save the soule, for the breaking or keeping of his Lawes; and therefore he alone hath an absolute and soveraigne power to binde the conscience. If humane Lawes, even that are just, doe any way binde, it is by the power and precept of divine Law. See *Rom.* 13. 1. *&c.* I meane meerely humane. For that is false which *Bellarmine* hath *De laicis, Cap.* 11. *Par.* 5. that every just Civill Law, is either a conclusion or determination of the divine Morall Law. *Iunius* as all along in his *Animadversions*, so here, he hath also nobly conquered and confounded him. And therefore as we would preferre the keeping of a good conscience, before the sleeping in a whole skin, and the feare of him, which can destroy body and soule in hell fire, before him that can onely kill the body, let us cleave unto the Commandements of GOD, against the contradictions of the whole world.

Yet notwithstanding the mis-imployment, and the

the errour in the exercise of it, Authority is still venerable in the originall, and to be reputed GODS creature; else had *Daniel* never spoken thus to *Nebuchadnezar*, an ungodly King and scourge of Nations. *Thou (O King) art a King of Kings, for the GOD of Heaven hath given thee a Kingdome, power, and strength, and glory.* Dan. 2. 37.

And hence it is also, that *Austin*, that renowned Father tells us, *Hee that gave Soveraignty to* Augustus, *gave it also to* Nero. *Hee that gave it to the* Vespasians, *Father and Sonne, sweetest Emperours, gave it also to* Domitian *that bloudy monster. In a word* (saith he) *He that gave it to Christian* Constantine, *gave it also to* Julian *the Apostata.* That infinite wisedome of GOD, which hath distinguished his Angels by degrees; which hath given greater and lesse light and beauty to heavenly bodies, which hath made difference betweene beasts and birds, created the Eagle and the Flye, the Cedar and the shrub, and among stones, given the faireſt tincture to the Ruby, and the quickest light to the Diamond, hath also ordained Kings, Dukes or Leaders of the people, Magistrates, Judges, and other degrees amongst men. *De Civitate Dei l. 5 c 21.*

Secondly, Government is the prop and pillar of all States and Kingdomes, the cement and soule of humane affaires, the life of society and order, the very vitall spirit whereby so many millions of men, doe breath the life of comfort and peace; and the whole nature of things subsist. Let the heart in a man surcease from the exercise of its prin- *Reason 2.*

principality and prime motion, and the whole body would presently grow pale, bloudlesse and liveleſſe. If that glorious Giant in the skie, should retire his light into himselfe, and through a languishing faintnesse stay his course, and the Moone should wander from her beaten way, whom GOD hath appointed rulers over day and night; the times and seasons of the yeare would blend themselves, by disordered and confused mixture. This goodly frame of the world would dissolve, and fal into confusion and darkneſſe. Proportionably, take Soveraigntie from the face of the earth, and you turne it into a Cock-pit. Men would become cut-throats and Canibals one unto another. Murders, adulteries, incests, rapes, roberies, perjuries, witchcrafts, blasphemies, all kinds of villanies, outrages and savage crueltie, would overflow all Countries. We should have a very hell upon earth, and the face of it covered with bloud, as it was once with water.

Reason 3. Thirdly, It giveth opportunitie by GODS blessing, for the free exercise, and full improvement of all humane abilities, to their utmost worth and excellencie. Trades, traffike, lawes, learning, wisdome, valour, policies of State, religion; all Arts and excellencies thrive and flourish with much happinesse and successe, under the wings and warmth of a godly government. Some shadowes of these notable and worthy effects appeared, even in the Heathenish State; as in that of the *Romanes*: to what a matchleſſe noone-tide of earthly glorie and greatnesse; to what an incredible and uncomparable height of humane felicity did that people aspire, by managing

ging their mysteries of State, and guiding the raines of their commanding power, by a faire, ingenious and noble hand, and that out of the meere illuminations of reason, and principles of naturall policy? But I must tell you by the way, they were notably assisted in this Imperiall rise, by their strict and severe lawes against those two grand impoysoners of the strongest, and most flourishing States, first, Bribery, secondly, baseness in comming to high roomes. They had many lawes *de ambitu, & de pecunijs repetundis.* If a Senator were found to have used unlawfull meanes for the attaining of any Office, he was to suffer ten yeares banishment, and so proportionably of bribery. No Kingdome under heaven harbouring these two cut-throats, can stand long without basenesse or ruine.

See *Godwin de Ro. Leg. p. 161.*

If Government then hath such power, and works such wonders in Pagan Kingdomes, what heavens upon earth, what worlds of happinesse by GOD'S mercie, may be comfortably expected, when it is seasoned and sinewed with the truth of Religion and power of Christianity, which is the chiefest top and well-spring of all true vertues, even as GOD is of all good things. For all other ornaments and excellencies of Nature, Art, Pollicy, are as but a dead and liveleesse carkasse, except they be animated and quickned with the true feare of GOD, and religious forwardnesse for his glory. Nay, a graceleesse Magistrate is a grievous plague, for when he followes the publike administration of Justice, only as a trade, with unquenchable, and unconscionable thirst of gaine, and attaining his owne ends,

being not in heart perswaded that Justice is GODS owne worke, and himselfe his Agent in this businesse; the sentence of right, GODS owne verdict; and himselfe his Minister to deliver it, formalities of Justice do but serve to smoother right, and that which was necessarily ordained for the common good, is through shamefull abuse, made the cause of common misery, which is too manifest by too many wofull experiences.

See *Bacons advãcement p.* 35

But now for instance of those happy fruits and excellencies, springing by GODS blessing out of Government, sanctified by the effectual and powerfull Majestie of true Religion. I will go no further then our own State, since that peereless Princesse Queene ELIZABETH, of sweetest and dearest memorie, the happiest instrument of GODS glorie of her sexe, since the most blessed Virgine: I say since she rose into the Imperiall throne, what a deale of glorie and light, admiration and honour, what miracles of unparalled deliverances and preservations, have crowned this famous Iland. To say nothing of temporall felicities, for which purpose instance might be given in some of all professions and stations: as for depth and variety of learning, gravity and unswaednesse upon Seates of Iustice; height of military valour, largest comprehensions of state-wisdome; excellency in all other kinds of worth, as admirable and renowned, as ever trod upon English mould. Onely take an estimate, and scantling of spirituall happinesse, more properly incident to religious governments, by that speech of a great man in our State, *If the choise and best,*

saith

saith he, *of those observations upon Texts of Scripture, which have beene made dispersedly in Sermons within this your Majesties Iland of great Britaine, by the space of these forty yeares and more, had beene set downe in a continuance, it had beene the best worke in Divinity, which had beene written since the Apostles time.* And thence conclude that happy consequent, the crown and excellency of all truly worthy States. How many blessed soules have beene sent to Heaven, and what a number of crowned Saints have bin created by such a conscionable Ministry, as was in all that time, and what a time it was of both temporall and spirituall felicity, you may read from King *Iames* his noble pen: *Greater blessings of GOD*, saith he, *greater outward peace and plenty, greater inward peace with spirituall and celestiall treasures, were never heaped upon my great Britaine, then have beene since my great Britaine beame, great in the greatest and chiefest respect of all; to wit since my great Britaine hath shaken off the Popes yoke, &c.* You see in short what a goodly thing Government is. Now let us come to the Uses of this Doctrine; and in the first place it serves for confutation.

2. *lib pag* 116. of advancement of learning to the King.

Against *Perron* page 282.

Vse 1. First, Confutation and confusion of all opposites to Government, especially the underminers and under-prizers of Regall Authority, the fountaine of subordinate and inferiour Magistracy.

Now to nullifie the nothingnesse of the phrantick bedlam Anabaptists arguments, (they are fitter to be out of the number of men, and driven out of the border of humane nature, then to be disputed with) for abolishing Magistracy, under, I know not,

what Christian perfection, as a transient Mosaicall ceremony, would not bee worth the while; I rather choose at this time to deale with the Papist, a more subtile and plausible adversary in the point, and in that regard more pestilent.

See *Sclaters* Assise Sermon *pag.* 50.

And here in the first place, let me point you to the fountaine of those Popish fulminations and fire-workes, which have most unworthily beaten upon, and blasted the Imperiall and Regall Throne of Christendome: and the first mover, as it were, of that bloody Sphere, which the man of sinne hath turned upon the face of *Europe*, and torne and rent it in a rufull manner. It is this.

See *Bellarmine lib.* 3. *de Laicis, cap.* 1. *&c. Bel de Rom. pō. tif. l.* 1. *ca* 7. *art. Preterea Principatus sæcularis institutus est ab hominibus, estq; de jure gentium.*

That the power of Kings, Princes and Magistrates, is not ordained by the divine Law of God, but an humane ordinance. This teacheth *Bellarmine.*

And they all hand over head, draw this cunning and cut-throate conclusion, for so it proves in the consequents out of the empoysoned fountaine of * *Aquinas.*

And in his booke against *Barkly, Arnoux* upon the 30. Article of the French Confession: calls the power of Magistrates, an humane law.

Their reasons for this point are as weake as water, and flie but with one wing.

Those of best shew are these, which I refute in a word.

Greg. de Valen. disp 1 *q.* 10 *de infidelitate. p.* 8. *art Si autem. Nam ut rectè ratiocinatur hic D. Thomas jus Dominij vel prelationis introductū est jure humano gen-*

First, He that was first King in the world, to wit *Nimrod*, made himselfe King by force, not by the ordinance of God. *Ergo, &c.*

Sol. The Antecedent is false; before *Nimrod*, Fathers and heads of Families were Kings, Priests, and soveraigne Princes of their Families. For after the floud men lived five or six hundred yeares. Then it was an easie matter for a man to see fifty, yea a hundred

dred thousand persons of his posterity, over whom he exercised paternall power, and by consequence, soveraigne power; then when there was no other forme of a Realme upon the earth; to which children, their servants being added, one family alone made a great common-wealth. Likewise in *Abrahams* time, when mans life was much shortened, he was called by the *Hethites, a mighty Prince, Gen.* 23. 6. and he took out of his family 318. *Souldiers to the warre, Gen.* 14. 14.

tium. Bell. lib. 1. *de Clericis cap.* 28 *art ad confirmationem*

* In his 22. *q.* 10. *art.* 1. *Dominium & prelatio sunt introducta ex jure humano & q.* 12 *art* 2. *Dominiũ introductum de jure gentium, quod est jus humanum.*

Againe, how could mankind be maintained, and the world stand for 1656. years, without Soveraignty and Authority of the Magistrate?

Then to the consequent I say thus much, if a strange Prince should invade a Kingdome; they do well to defend themselves, and if the usurper bee slaine, he is justly punished, but if he conquer, and the ancient professours be quite extinguished, and then the whole State concurre upon him, and sweare fidelity to the new King, then we must think that GOD hath established such a Prince in that Kingdome. Then I say that the people ought to yeeld to the will of GOD, who for the sins of Kings and of their people, transposeth Kingdomes, and disposeth of the issues of warre.

Secondly, but S. *Peter* cals obedience to Kings, an humane ordinance, 1 *Pet.* 2. 13. *Ergo, &c.* *Object.* 2.

Sol. It is so called not in respect of the substance of government and institution, and *Causaliter* (as the Schooles speake) but in respect of, first, the subject wherin it is seated, secondly, or the object whereupon it is seated, thirdly, to the end to which it is dire- *Sol.*

cted, or, fourthly, the severall formes or meanes by which it is attained.

The question is not, by what meanes, whether by hereditary succession, or election, or any other humane forme, a Prince comes into his Kingdome, but whither by the ordinance of God we ought to obey him, when he is established. I hope the Pope is hoisted into his chaire of pestilence, by the election of the Cardinals or worse meanes, and yet that hinders not our adversaries from holding it a divine ordinance.

See *Azorius* 2. col *pa.* 1551

Object. 3. Thirdly, Yea but there is no expresse commandement set down by God to obey *Henry*, or *Lewis*, or *Iames*, or **Charles*, or to acknowledge this or that man more then another to be King.

*This Sermon was preached before King *Charles* raigned 3. yeares.

Sol. Most besotted and infatuated Sophistry!

By the same reason *Bellarmine* is not bound to be an honest man, because there is no particular and expresse commandement in Gods Book, that *R.B.* ought to be an honest man.

Neither is there any speciall charge from God, that *Bellarmine* must obey *Paul* the 8. yet I hope he holds himselfe subject unto him by the Law of God, though no expresse word saith, this or that King rules by me, yet know therfore that that Scripture which saith, *By me Kings raigne*, saith also, by me King *Iames* raignes, that precept which bids us *honour the King*, 1 *Pet.* 2. 17. Binds us also to honour King *Iames*. For generall rules in Gods Book, whither about precepts, prohibitions, or promises, bind and belong to particular persons without naming them, and particulars are necessarily, and personally conteined in the universals. First,

First, Now this false foundation being thus laid in the disgrace and abasement of secular Soveraignty, as they call it, marke the progresse and bloody gradation.

Secondly, Hence they have proceeded and dared to rob, and bereave Imperiall thrones, and the crowned Majesty of Kings of that native reverence, due attributions and obligations of State, which divine ordinance, and purest times appropriated unto them.

Thirdly, They have beene heartned to fly even in the face of Majesty, and with unhallowed hands to decrowne the Princely heads of the LORDS annointed. That great *Abaddon* in this streine of rage and pride, hath set his foot upon the very necke of Emperours, and spurned off their Crownes with his shooe. See *Hist.* of the Councell of Trent. *p.* 314.

Fourthly, they are hardned (prodigious and execrable villany!) even to kill, and cut the throats of Kings; upon this bloudy staire they now stand; having lately revealed it in the royal blood of the two last *Henries* of *France*.

I have discovered and already done with the foundation which they have laid for a *Babell* of confusion and bloud.

Now for their second affront upon Soveraignty, see a selected Catalogue of unworthy and base aspersions cast upon Kings Crownes by Cardinall *Bellarmine*, and purposely collected by his Majesty, towards the latter end of his most Royall Apology. Pag 131.

Let me also here in a word tell you, how that late

late famous Casuist *Azarius*, hath handled the Emperour in this kind.

P.2 *Inst. Mor. lib.* 10. in his Treatise, *de Imperatore Romanorum.*

This fellow teaches, that the jurisdiction and power of the Emperour, hath its being, existence and dependance, (they are his owne words,) from the Pope of *Rome*. And upon this occasion tels us *de facto*, how many Emperours the Pope hath deposed. *That the Pope is he who first gives right and power to the Electors to choose him, and then himselfe annoints, consecrates, and crownes him so elected.

Ibid cap 2 *pag* 1551 *sect. propter hæc. Et hæc sententia. Et propter hæc jura & decreta.* **Sect. hæc sententia.*

That the Emperour is but the Popes minister, elected by him for the defence of the Church. So that in another place, he saith, the Pope, if it pleased him, might create two Emperours in the Church equall in power; one to governe in the East part of the Church, the other in the West. And therefore having proposed this question: Whether the power of the Emperour be from GOD, the Bishop of *Rome*, or the people: he concludes. But certainly, saith he, by the common consent, of most of the Doctors of the Law, especially Pontificall, it is the received opinions, that the jurisdiction and power of the Emperour depends immediatly upon the Bishop of *Rome*; and how proves he that, thinke you? Even thus.

Ibid pa. 1555. *Sect. ad ea vero omnia.*

Cap 3. *sect. Quinto quæritur.*

Pag. 2. *lib.* 3 *ca.* 29 *p.* 475. *sect. deinde objicies.*

Ibid. c 2 *Ibid. sect. Propter.*

It was said to *Peter* (saies he) *Feed my sheepe*; not these or other, but absolutely and simply, my sheepe, and therefore all: but the Emperour is a Sheepe, *Ergo, &c.* And in the same place, hee makes also Kings and Princes amongst the number of sheepe; and by consequent concludes

cludes their subjection to the triple Crowne.

Now these are strange passages against the Emperour, considering that * *Guicciardine* the Popes creature in his Digression, now effaced out of the Originall by the Inquisition.

* *Dalington p. 27. Ad finem.*

Tells us, *that aforetimes, the election of the Pope did not stand good without the confirmation of the Emperor, nay*, saies he, *the Popes in all their Bulls, Priviledges and Grants, expressed the date, in these formall words, (such an one our Lord the Emperour raigning.)*

Neither hinders it, saith he, that thou say, The Empire hath his being from the Romish Bishop, in respect of those things onely which are Spirituall: For it is contrary; the Bishop of *Rome* hath received the keyes of both Kingdomes, both *terrene* and celestiall; and it is conformable to the Popes owne words, *Sixtus* the fifth, I meane in his Bull against *Henery* the third of *France*. For he there affirmes, that he hath obtained supreme power over all the Kings and Princes of the whole earth, and all people, and Countries, and Nations given him; not by humane but divine Institution. They are the words of the Bull. And agreeable to the Doctrine of *Thomas Bozius*, one of the most execrable flatterers, that ever the Pope had: who teacheth, *Omnem vim Regiam*, &c.

See *Barclay de potestate Papæ cap. 13. pa. 101 & cap 3 p. 31.*

See *Barclay de potestate Papæ, cap. 1. pag. 6, 7.*

Upon this point and principle, *Alexander* the sixth gave the West-Indies to the Spaniards, and the East-Indies to the Portugals, placing the Meridian which passeth by the Azores for their limits.

And upon the same ground *Pius* the fifth deprived

See *Moulines* book of Faith, *pag.* 544. out of *Barclaius loco citato.* *Col.* 2. *lib* 2. *pag.* 670.

Queene *Elizabeth* of *England*, of her Kingdome, and gave it to *Philip* the second of *Spaine*, as *Azorius* tells us.

But of all in this point, for a true Jesuiticall straine, Father *Binet* shall take it to him, for sayes he, (marke it well.)

It were better that all Kings were killed, then to reveale a confession: and he takes his ground from that rotten foundation, so derogatory to Kingly power, refuted before. *Because*, saith he, *the power of Kings is ordained by humane lawes, but Confession by divine law.* You have it in *Causaubons* Epistle to *Fronto Ducæus* the Jesuite. Now here is a sweet piece of worke; It were better that all the Kings in Christendome had their throats cut, then that a knavish secret, or a traiterous plot of a *Faux*, or *Ravillacke* confessed to a Sodomiticall shaveling, should be disclosed? Here is a true brat of the bloody whore, a fellow of the right Ignatian stampe.

Eudæmon in Apol. Garnetti. ca. 13 *&* *Suarez tracta. de pœnit.* speakes to the same purpose. See *Moulins* Booke of Faith, *p.* 547.

3.

Thirdly, Now the third violence and villany they offer to Kingly power, and Princely Thrones, is the decrowning and dethroning of Majesty.

And to this end the Pope doth pestilently abuse that noble and glorious Engine of the Church, *Excommunication*, which in it native use, ought to be discharged upon the hairy pate of every wretch, that goes on rebelliously in his sin, and hates to be reformed; upon the Drunkard, Whore-master, Swearer, Usurer, Bribe-taker, and fellowes of such infamous ranke, and victoriously to beate downe the Bulwarks of the Divell. But he now makes it serve

his

his turne, to tumble downe into the dust the Imperiall Crownes of Orthodox Princes. Whereupon his Majesty tells them, in his Royall Answer to Cardinall *Perron*, *That the sacred heads of Kings, are more churlishly, uncivilly and rigorously handled, then the common hoods of the meanest churles.* Page 177.

For excommunication should vexe none in his temporall State. That spirituall sword, (say our Divines) deprives of spirituall rights, that concerne the kingdome of heaven, deprives none of his civill rights, which he hath as a member of civill society.

And that learned and famous *Spalatensis*, a man throughly verst in Popish Doctrine, sayes; For civill and humane commerce, no excommunication can hinder it; and our Ecclesiasticall Constitutions run in the same straine. The excommunicated person shall not be excluded from civill negotiations, and usuall businesse, by which things necessary to humane life are supplied.

See *Sclaters* Assize Sermon *page* 22. *Tilen Synt. p.* 2. *p.* 287. *art.* 26.

See *Refor. Leg. Ecclesiast. de excommunicatione, cap.* 10. *fol.* 82.

Now, shall not a private person be hurt in his outward estate by excommunication, and shall a King loose all? Here is a pure Popish mercy indeed.

I need not trouble you with any Popish Authors for proofe of the point: this traiterous tenent of deposing Princes, is every-where current in their Schooles: they are so farre from being ashamed of it, that every shaveling insults in the Catalogue of dejected Crownes: the Popes practise must now prove the principle, and his fact, his right.

To this very purpose *Azorius* tells us, *p.* 2. *Inst. mor. lib.* 10. *cap.* 2. *Sect. Hæc sententia.*] That *Gregory* the seventh deposed from the Empire *Henery* the

fourth. *Alexander* the third, *Frederick* the first. *Innocent* the third, *Otho* the fifth. *Innocent* the fourth, *Frederick* the second. *Clement* the sixth, * *Lewis* the fourth.

* I have corrected *Azor.* by *Bellarm.* See in the same sence *Gregorius de Val. tom 3 disput. 1. q. 12. pag. 2. Sect Quinto probatus.* And *Bel. lib. 5. de Rom Pont c. 3.* See advancement of learning, *fol. 18.*

I will onely here justifie that which a little before I said of *Aquinas*, where I called him the fountaine of much Popery and rebellion; I say againe of rebellion also. For all the Schoole-spiders, (their works are like spiders-webs; they also suck, feed upon and vomit venome,) have sucked a great deale of poyson in this point, from his position 22. *q.* 12. *art.* 2. which is this.

As soone as a Prince is denounced excommunicate for Apostasie; ipso facto, *his subjects are freed from his Soveraignty, and absolved from the Oath of allegeance, by which they were bound unto him.*

See *Blackwels* examination, *pag.* 3. 4.

Now his Schollers *Bannes*, and *Valentia* tell us, that not onely totall Apostasie, but partiall also, as heresie, is here meant; so that any Protestant Prince in their interpretation is here concluded.

* Whatsoever *Gregory* pretēdeth to the cōtrary, professing here that he treads in the steps of the Saints and his holy predecessors, yet it is true that *Sigibert* saith, that this was the first Pope that ever presumed to depose any Emperour. This Pope excommunicated *Henery* the 4. *Anno* 1076. See *Field lib.* 5, *pag.* 348.

But mark, I pray you, the sinew of this mans Assertion. He first brings against himselfe the authority of *Ambrose*, telling us, that Christian Souldiers obeyed even *Iulian* the Apostate: he might have added also an excellent speech of *Austin* to the same purpose in *Psal* 124. quoted by me before; He alledges other good reasons besides; but when he comes to resolve and define, he overthrowes all with a, *Sed contra Gregorius septimus*,] *Gregory* the seventh is of another mind: and he quotes him out of the puddle of the Popish Canon-law, *Decret. Par. 2. cap. 15. q. 6. cap. Nos Sanctorum.*]

And

And who I pray you, was this *Gregory* the seventh? it was *Hildebrand*, the scourge of Emperors, the fire-brand of warre, the scorne of his age. So that a base Pope, being a party, and in his owne cause, setting his foot upon the necke of *Henery* the fourth, must countervaile and over-weigh the authority of GODS Word, two of the worthiest Fathers, that ever former times enjoyed, Reason, Conscience, Nature, grounds of common sence, every thing, any thing; for he is a Pope forsooth, and therefore an infallible Vicar upon earth.

K. *Iames* Ans. to Card. *Perron*

Fourthly, At length, in the fourth place, they are arrived at the very height of that prodigious and transcendent rage, that makes it very probable, that the Pope is that purple whore arrayed in scarlet colour, *Rev.* 17.4. and drunken with blood, *ver.* 6. And it is more then a miracle, that Christian Kings suffer that bloody beast to sit so long upon the seven hills: they are now come, I say, first, to the killing of Kings, secondly, to teach the killing of Kings, thirdly, to defend the killing of Kings: For that last starting hole, and evasion of Cardinall *Perronius*, and other Jesuites is ridiculous. That they kill not kings in *Esse*: but first they un-king a King, and then kill a King, when he is not a King but a private person; upon this very point King *Iames* breaks out most justly out of a Royall indignation of his noble spirit, O hell-hounds, O diabolicall wretches, O infernall monsters!

4.

See the Kings answer to *Perron*, *p.* 212. 213. & 126. See also *Moulins* booke of Faith, *p* 548. *Page* 227.

And tells them, that in comparison of their religion and holinesse, all the impiety that ever was practised among the Infidels, and all the barbarous

cruelty that ever was perpetrated among the Cannibals, may passe hence-forth in the Christian world, for pure clemency and humanity.

It is not enough for that man of sin, and stigmaticall strumpet, to be drunk with the blood, (for she is said, *Rev.* 17. 4. and 6. both to be arrayed in scarlet, and to bee drunk with blood) of the deare and precious soules of many thousands of her own children, who being by her conceived, and brought forth in spirituall adultery, and after nurst up, and nuzled in ignorance and superstition, have lived and died in Popish darkenesse. But she is also thick-cloathed with the crimson and crying blood of infinite Martyrs of JESVS; nay, and now in her dotage, being growne a deformed Hag, and left by most of her lovers, she labours to repaire the decaiednesse and ruine of her painted beauty with the richnesse of her attyre, so that she is not now content onely with garments of baser and inferiour die, but of late, is new clad, even with a robe of blood Royall, deepely, and double-dyed in the sacred blood of Kings.

In displaying this whore in her bloody colours, I might tell you of those Seas of blood, which shee hath furiously spilt in her drunken humour, and powred upon the face of *Europe*, almost all in our remembrance.

I might, I say, enlarge these points, but I will at this time onely hold me to the present, and deliver my selfe in a word.

In the first place that they kill Kings; it is cleare in the eye of all Christendome: I will go no further then

then the preſent age, and the freſh bleeding memory of ſuch dolefull acts. Two of the laſt Kings of *France*, *Henry* the third and the fourth, fell from their Imperiall Thrones by the bloody knives of two Popiſh villanes.

Sixtus the fifth excommunicated and depoſed *Henery* the third, and then *Iames Clement* a Jacobin committed that horrible Parricide upon his Royall perſon. See *Moulins* book of Faith, *pag.* 544, 545. Kings Anſwer to *Perron*, *pag.* 284. & *pa.* 4.

Ravillacke was the other Aſſaſin, who rendred this reaſon for his monſtrous and horrible attempt, That King *Henery* had a deſigne to warr with God, becauſe he had a deſigne to take armes againſt his Holineſſe, who is God.

Now beſides how greatly did they thirſt after the Virgin blood of the late Princely *Elizabeth*, with a prodigious variety of murderous complotments: had not the ſilver line of her much honoured life, beene hid in the endleſſe maze of God's bottomeleſſe mercy, thoſe bloody Romiſh hunters, had many and many a time laid her honour in the duſt.

Nay, but for a miracle of the ſame infinite mercy, they had torne King *Iames* in pieces, his noble Queene, the Royall limbes of thoſe two ſweet and orient Princes, and that Princely ſtarre that now ſhines ſo faire in *Bohemia*, by their powder-mine.

There was no want at all of Popiſh malice, purpoſe, utmoſt endeavour, to have ſpilt all this Royall blood, as water upon the ground, and therefore, I alſo take all theſe noble Princes, as direct and proper Inſtances for Popiſh King-killing.

Yea, but thoſe (may ſome ſay) were but onely *Object.* ſome

some discontented persons, which out of some desperate pang acted these bloody Assassinates, Profession it selfe, and Popish religion is not to be charged with such exorbitant out-rages.

Sol. Nay, but they have mard all for that; and left no roome for any such reply.

2. And therefore I must tell you in the second place, that their learnedest Professours and greatest Doctors, blure their bookes with these bloody lines, and teach this most abhorred Trade of King-killing, and murdering Princes.

See the Kings Answer to *Perron*, *pag.* 5. and *Moulins* booke of Faith, *p* 546

Bellarmine, *Becanus*, *Suarez*, *Eudæmon*, *Ioannes*, with other like monsters, *&c.* are such bloody Doctors of the scarlet Whore.

* *Francis de Verrona* in his Apology for *Iohn Chastell.*

But above all, me-thinkes * *Francis de Verrona*, and *Mariana*, are the most mercilesse Masters of this execrable Art, as I shall shew you in another Treatise.

* *Mariana de Rege & Regis Institutione*, lib. 1. cap. 6.

Yea, but yet for all this, these are but private Doctors, and may erre.

Object. 3. Well therefore, in the third place, (for I charged them with that also,) I must tell you, that King-killing is approved and applauded by their transcendent Doctour, which is virtually and eminently all the Popish Doctors in the world, ever assisted with the unfallible spirit of deceiving, and being deceived, the Pope himselfe, *Sixtus* the fifth, gave thankes unto GOD in open Consistory, for the horrible assassinate perpetrated by *Iames Clement*, upon *Henery* the third of *France*.

Object. But was not that Oration published by the Protestants, purposely to cast such a bloody aspersion upon his Holinesse.

I

I tell you no, it was put out by the Papists, and printed at *Paris*, by *Nicholas Nivelle*, and *Rollin Thierry*, with approbation of their Doctors, *Boucher*, *de Creil*, and *Ancelin*, and doe you think he would not have approved *Faux* his fire-work, if it had blowne up the Parliament? if not why suffers he *Garnet* and *Oldcorne*, powder-miners, both by books and pictures saleable under his nose in *Rome*, to be enroled in the Canon of holy Martyrs? but the old Fox is wily enough, not so directly, and heartily, to commend a mischiefe untill it be done.

See *Moulins* of Faith, *p.* 546. See the Popes approbation of King-killing further proved by K. *James* in his Answer to *Perron*, *pag* 122, 125.

The Powder-plot was of the nature of those Acts, *Quæ nunquam laudantur nisi per-acta*: as *Tacitus* speakes. You see then at length, by what degrees these Romish Locusts are fallen foule upon Government, upon all Imperiall, Regall and Princely power. So that at this day, to the inexpiable shame and dishonour of the whole Christian world, they teach, act, and approve, the bloudy killing of crowned Potentates.

Which things sith they are thus; you are an honourable, wise and worthy Auditory; I say no more but this. Me-thinks it is an astonishment beyond the comprehensions of nature, reason, Religion, Policies of State, that such an intollerable generation, so odious, both to heaven and earth, for abominable Idolatry, so visibly infamous, both to this and the other world, with many capitall characters of blood, so endlesse & implacable in their ragefull designements against the crowned Majesty of the Kings Throne, so prodigious in their plots, that they have cast an inexpiable and everlasting aspersion upon

the innocency of Christian Religion, such furious Assasins and Incendiaries, for murdering of Princes, butcheries of people, and fiering of States: so inraged, even like Woolves in the evening to swallow us up quick if the time did serve; I say, that such, in so Orthodox a Church and noble a State, should by allowance, toleration, connivence, or remissenesse, be suffered to receive increasement and multiplication, both in number & insolency, to the great dishonour of GOD Almighty, the continuall vexation of GODS Children and good subjects, and the most certaine hazard of the whole Estate, and the peaceable succession of the Kings posterity.

And the more strange it is for these three reasons.

First, What conceit do you think out of the congruity of Popish principles, is it likely they hold of this forbearance, and what thankes do they returne to the State? undoubtedly, to think that it is infatuated for their sakes, and that the hands of Justice are manacled by GODS over-ruling providence, that it cannot be executed so fully and freely upon such a loving, holy, and unbloody generation.

Secondly, They daily do their utmost at home, and abroad, to crosse King *Iames* his Princely Admonition unto them, in his first speech in the Parliament; wherein he admonished the Papists, that they would not so farre presume upon his lenity, as thereupon to think it lawfull for them to increase their number and strength in his Kingdome, whereby if not in his time, yet at least in time of his Posterity, they might be in hope to erect their religion againe.

Thirdly, If the day should come they have so long

long looked for,(but I hope in the LORD,all their eyes shall drop out of their holes with confusion and rottennesse, before they see that day.) They would questionlesse lay hold upon *Verronensis* woolvish and bloody * conclusion; especially being animated thereunto by the example of the Massacre: Resolution of Pope *Vrbane*, *Cau.23.q.5.Can.Excommunicatorum.*] We esteeme *them*, (saith he) *not to be murtherers, who being possessed with zeale of their mother, the Catholique Church, against those that are excommunicated, shall happen to kill any of them: and by the edge of their owne Popish blood-thirstinesse, really eneagerd*, by fained conceits of their pretended persecution. Decree of the Parliament of *Paris*: That it should be lawfull to slay all the Hugonots; which by publicke order was read every Sunday in every Parish. And therefore to tell you in one word, the end why at this time I have stood so long upon this point. It is to aske you this question, at close; whether it be not now true and honourable mercy, (for GOD forbid, that I should perswade any cruell thing,) nay, and the contrary, extreme cruelty to the State, to execute exactly, just and holy lawes upon such a generation: and let every one be judge that heares me this day, if he be not a party in that bloody faction, or hanker that way. And yet one word more, and I have done. I know *Parsons* in his miserable shifting booke about Equivocation, against Doctor *Morton*.

* If publicke meanes be wāting of making away hereticks by the ordinary Magistrate, hee gives allowance and leave to every private man to murder the hereticke as hee meetes him, *Franciscus de Verrone. Constantius* in Apology for *John Chastell.* History of the Counsell of *Trent*, p.648.

Cardinall *Perronius*, *Bellarmine* in his Apology against the Kings Monitory Preface, and others upon whose foreheads the whore of *Rome* hath stamped

See the Kings Answer. *p.273.* See *Elienſis* his answer to it, *pag.299.*

ped her marke of Popish impudency; charge the Protestants, and Reformed Churches, with these bloody passages: but in so doing, they deale with us as an impudent strumpet with an honest woman; and as *Verres* dealt with *Tully*; *Verres* himselfe was a very notorious theefe, and knew that *Tully* had much against him in that kind; and therefore, he very knavishly and impudently calls *Tully*, a true man, and that noble Oratour, theefe first: It is just so in this case.

See how we are cleared, *Anticoton, p. 63* Answer to certaine scandalous papers, *pa. ult.* *Elienſis* in his answer to *Bell. Apolog. p. 299.* Answer to *Perron, p. 279.*

But above all, heare King *Iames* in the point: we glory, (and well we may,) that our Religion affords no rules of rebellion; nor allowes and grants any dispensation to subjects for the oath of their Alleageance; and that, none of our Churches give entertainement unto such monstrous, and abominable principles of disloyalty.

Ibid pa. 277.

And as concerning *Iunius Brutus*, whom they object: his Majesty answers; That he is an Author unknowne, and perhaps of purpose patched up by some Romanist, with a trick of wily deceit, to draw the reformed Religion into hatred with Christian Princes.

If we were in the same predicament with the Papists this way: how comes it to passe, that our English Popelings have made so many bloody assaults against the sacred persons of Queene *Elizabeth* and King *Iames*; and the Protestants of *France* having farre better opportunity and more power, have never stird rebelliously against their Kings: of whom King *Iames* thus speakes: *I could never yet learne by any good and true intelligence, that in* France *those of the*

Kings Answer to *Perron, pag. 273.*

the Religion tooke armes at any time against their King, much lesse then, offered they, to butcher or blow him up with gun-powder.

I have thus farre discovered in the first Use the most pestilent opposites and cut-throates of Government and Kingly Majesty, at this day in Christendome. I now come to a second Use.

If Government be such a goodly thing, as hath been proved before; then all that heare me this day, and every mothers child in this Land, I say, we are all bound to blesse GOD upon our knees, and to put it as a sweet perfume into our daily sacrifice of thanksgiving, for being bred and brought up under so blessed & happy a Government, in the Sun-shine of the Gospell, and under the wings of JEHOVAH. *Vse 2.*

What staid or restrained the Omnipotent arme of GOD, from creating any of us, and planting us upon earth, in the unhappy daies of Queene *Mary*, when we might either have beene damned or burned, or in the bloody times of *Lancaster*, and *York*; or when the mists of Popery, and insolent domineering of that man of sin, enthralled under the most grievous yoke of miserable bondage, both the Crowne and consciences of this Kingdome: or some Pagan, Turkish, or Tyrannicall Government, or neighbouring Popish Countrey; or (which also had not beene so comfortable,) in the persecuted, or Schismaticall parts of the Church: it was nothing but GODS own meere mercy, respiting and remitting our being upon earth, to better and more blessed times & place: It was that and that alone, which ordered and appointed our lot of living here, in that golden knot of

time, as it were, and the very Diamond of the ring, of that happier revolution, since CHRISTS daies, I meane in the most orient and comfortable breaking out of GODS holy truth, from under the cloudes of Antichristian darkenesse: and in this little nooke of the world, where the Gospell shines with such glory, truth and peace, and under the kindly warmth and influence of two the most glorious Starres that ever moved, or gave light in *Englands* Hemisphere.

Queene *Elizabeth.*
King *Iames.*

What beasts are they then, that daily do their utmost to bereave and rob us, both of GODS blessing, and this warme Sunne: and hale downe all they can with strong cart-ropes of iniquity, the vengeance of GOD upon the face of this noble and famous Kingdome? and such are all the wicked amongst us, and those that hate to be reformed; Ale-house-hunters, pot-companions, good-fellowes, drunkards, are the most pestilent, and cursed canker-wormes, that gnaw at the very heart, and sinew of the glory and strength of the State, and like audacious and outragious Giants even wrastle with heaven; and by powring in of strong drink, labour might & maine, to pull downe the full viols of GODS fiercest wrath upon our heads. And therfore if there be any Justice of Peace, which is a secret supporter of any rotten Ale-house, he is a great plague to the place where he dwells, whether it be Towne or City.

See *Isa.* 28. 1, 2, 3.

The cruell Usurer is the cut-throate of the Countrey where he kennels. See what a deale of compassion-lesse miseries and confusion, a company of such caterpillers brought upon the infant Replantation of the new returned Jewes, *Neh.* 5. 2, 7. The

swearer,

swearer, and tearer of GODS glorious Name by his blasphemous breath, gives wings to the flying book of GODS curse, and is able to blast the beauty of the most fruitfull Land, and flourishing prosperity, *Because of swearing*, saith *Ier. Chap.* 13.10. *The Land mourneth, the pleasant places of the wildernesse are dried up.* Zach. 5 2,3.

* The prophaner also of GODS holy and glorious Sabbath, is an incendiary; *If you will not hearken to me*, saith GOD, *Ier.* 17.27. *to hallow the Sabbath day; then will I kindle a fire in the gates of Ierusalem, and it shall devoure the Pallaces thereof, and it shall not be quenched.* Blessed be GOD therfore that hath put yet into the heart of my Lords the Judges, to be such an honourable president to the whole Countrey, of forbearing the Sabbath. I am perswaded they may justly make men of inferiour ranke fouly ashamed. See *Neh.* 13. 17,18.

Ignorant, dissolute, and disordered Ministers, cause GOD to cry aloud for the destroyer, *All ye beasts of the field*, saith GOD, *Isa.* 56.9. *come to devoure, yea all ye beasts in the forrest, his Watch-men are blinde.*

The Bribe-taker, or man of gifts, (as he is called originally in the fourth verse of this present Chapter,) shakes the very Pillars, and master Timber of the Kingdome: but he that receives gifts overthrowes it; ordinarily, baseneſſe in comming to high places, and bribery, are sworne brethren.

Neither must you conceive, as Father *Austin* excellently admonisheth in *Psal.* 25. *page* 144. That onely money, gold and silver, or presents, as they call them, are bribes; but the guilt of bribery also may be justly imputed, even to any exorbitant affe-

ction,

ction, which swayes a man aside, from the impartiall execution of Justice: as love, feare, hatred, &c. desire of praise, and applause, for that is *Austins* instance in the fore-cited place: For example, the party hath great, and many friends, and therfore if thou leane a little that way, thou shalt be honoured with many thankfull acknowledgements, and flattering entertainements: or on the other side, the party is poore, and if thou be impartiall, it will light heavy on his his side; and then the Countrey will be ready to censure thee, as no friend to the poore.

Now in these cases, if for such respects, thou encline either to the right hand, or to the left hand; thou perverteſt Justice, and justly encurres the censure of a corrupt Judge.

For heare GODS charge in the case, *Levit.* 19. 15. *Ye shall not doe unjustly in Iudgement: Thou shalt not favour the person of the poore, nor honour the person of the mighty: but thou shalt judge thy neighbour justly.*

Pilate perhaps could wash his hands of bribes, but not of CHRISTS blood. That cry of the Jewes, if thou let this man go, thou art not *Cæsars* friend; striking cold unto his heart, and swaying him awry, was equivalent to a bribe, and shall cause him to be condemned, not only as a cruell, but also as a corrupt Judge. The Judges of *Israel* who sentenced *Naboth* to death, were not corrupted with downe-right bribes, for any thing we know, but there was something equivalent: *Iezabel* ruled the roast at the Court, and was potent either to advance, or deject them, which brought them to the bent of her bloody mandate, and *Naboths* blood upon their owne heads.

Mockers

Mockers and misusers of the faithfull Ministers, (you would little thinke it) draw GODS flaming wrath upon a people without remedy, see 2 *Chron.* 36.16.

Spirituall cowards, and those who having given their names to Religion, are fallen away from their first love, are the speciall men to remoove our Candlestick, and put out the glory of Israel. See Revel. 2.5.

Scornefull persecutors of GODS people, as though they were the very filth of the world, and the of-scouring of all things, the plagues of the times, and the troublers of *Israel*, whereas in truth the world is not worthy of them, they are the very chariot and horse-men of *Israel*; they are the onely jewels, starres, Sunnes, Saints, Angels of the earth: for their sakes, and safety alone, the Sunne holds out his glorious unwearied course; the earth springs, and is over-spred with such beauty and sweetnesse; the ayre inspires her lively and refreshing breath; that great and restlesse body of the Sea, keepes within her bounds; States and Kingdomes turne not into confusions of blood, in a word, the world stands. If their number were once made up, this goodly frame would flame about our eares. I speake not for any whited Tombes, supercilious Pharisees; but I say, such are very pestilent instruments to betray and expose a Kingdome to the ambitious rage of forraine Nations, and fury of their enemies, whether they vexe and persecute GODS people by fire, faggot, sword, power, purse, pollicy in their hearts and affections, by their tongues, nay, brow-beating, a contracted fore-head,

a soure countenance, and fleering face, and other scornefull gestures, are persecutions in GOD's interpretation, and shall be paid home proportionably. The mercilesse incloser, besides beating the poore to pieces, and grinding their faces, plucking off their skins from of them, their flesh from off their bones, breaking their bones, and chopping them in pieces, as for the Pot, as it is, *Micah* 3.2,3. He also robs the King of his honour, and the State of its strength, *For in the multitude of people is the Kings honour, but in the want of people is the destruction of the Prince, Pro.* 14.28.

See Ezech. 25. 6,7.

But above all the shedder of blood, fetcheth the very live-blood out of the heart of the State, and doth impresse such a bloody staine upon the face of the Kingdome, that cannot be raz'd out, but by his blood that shed it. *For blood*, saith GOD himselfe, *it defiles the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb.* 35.33.

For your sakes my Honourable Lords, have I purposely instanced in some of the common, and crying sins of the Countrey, hoping in the LORD, you will helpe us all you can. But know also, that all sorts of sinners, and haters to be reformed, are the Divels curst Enginers, to undermine and ruine the State; and inkindlers of that fiery indignation in the bosome of GOD, which if it once begin, will burne unto the bottome of Hell, *Hos.* 4.1.

FINIS.

THE SECOND ASSISE SERMON.

PROV. 29. 2.

When the righteous are in authority, the people rejoyce: but when the wicked beareth rule, the people mourne.

I Have heretofore upon the same solemne occasion, observed from the first point, this Doctrine, *Government is a goodly thing*, I proved it, and applyed it. Only give mee leave, before I fall upon the second point, to add a word or two to the first Use of the former Doctrine, which fell directly, and with full edge upon the Papists, the most pestilent opposites and cut-throates of Government, and Kingly Majesty, at this day in the whole Christian world. For they teach (as I then shewed at large,) that the power of Kings, Princes and Magistrates, is not ordained by the divine Law of GOD, but an humane ordinance; out of which fountaine have issued all those Popish fulminations and fire-works, which have most unworthily at one time or

other, beaten upon, and blasted all the Imperiall, and Regall Thrones of Christendome. Nay, a fellow in the Counsell of *Trent*, did fiercely labour to confute that passage of *de Ferrieres* Oration: *That Kings were given by* God; as hereticall, and condemned by the *Extravagant* of *Boneface* the eight; *Vnam sanctam*] that they are not from God, but by mediation of his Vicar. Thus it was in that Conventicle of scarlet Fathers. The Romish Locusts did very seriously, * as appeares, obtrude 13. Articles for the reformation of Princes, all paring from Imperiall Crownes, to patch up the most unjust usurpations of their shavelings. I will trouble you with one or two, that you may take notice how justly King *Iames* out of a pang of Royall indignation, after a survay of that most grievous yoke of miserable bondage, to which the Crownes of Christian Kings, are made to stoope by that man of sin. That God in whose hands the heart of Kings are poysed, and at his pleasure turned, as the water-courses, that mighty God alone, in his good time, is able to rouze them out of so deep a slumber, and to take order (their drowsie fits once over and shaken off with heroicall spirits,) that Popes hereafter shall play no more upon their Princely patience, nor presume to put bits and snafles in their noble mouthes, to the binding up of their mighty power with weake cords of scruples, like mighty Bulls led about by little children with a small twisted thred. Thus speakes his Majesty in his Answer to the French Cardinall; for which book, and that other premonition to all Christian Princes especially, the ages to come

See Hist. of the Coun. of *Trent pag* 775 and *Spalat. pa.* 725.
* *Ibid pa.* 769.

As you may see, *ibid p.* 769 770.

Against *Perron pag.* 289.

come shall call him blessed: I say, the childe unborne, shall blesse King *Iames* his golden pen, which hath given such a blow to that beast of *Rome*, that howsoever they may have some lightning before their finall ruine, by the mercies of GOD, he shall never be able to stand upright upon his foure leggs againe.

One of the Articles is this, that the Ecclesiasticks shall not be forced to pay taxes, gabels, tiths, passages, subsidies, though in the name of gift or loane, either in respect of the Church goods, or of their Patrimoniall, *&c.*

Another is this, that neither the Emperour, Kings, or any Prince whatsoever, shall make Edicts, or Constitutions in what manner soever, concerning Ecclesiasticall causes, or persons, nor meddle with their persons, Causes, Jurisdictions, or Tribunals, *&c.* Hist. of the Councell of *Trent p.770.*

The rest also sound the same way, and all tend to the * shaving of Imperiall Crownes; but these two are sufficient to represent to the weakest understanding, the unsufferable indignity and villany offered to Regall Soveraignty by these Antichristians, sith in those Kingdomes where the Pope doth tyranize, and domineere, almost the *third part of subjects and Territories are Church-men and Church-livings. * *Ibid p.237.* * Kings Premonit. *p.21.*

Nay, more then this, from the ground of that fellowes reply to the fore-named passage of *de Ferrieres* Oration, concerning the Articles for the reformation of Princes, I do not see how any true Papist, either Ecclesiastick, or Laick, can possibly be a true

Porrò subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus & pronunciamus, omnino esse de necessitate salutis. Extra. cap. unam sanctam: de major: & Obed

See also *Bell. de Eccl milit. lib 3. ca. 2. sect. Nostra autem sententia, pag. 195.*

* Against *Perron. pag 255.*

* Hist. of the Councell, *pag 775.*

See *Mortons dissert. adversus Bell. pa. 84.*

Nam non videretur Dijs discretus fuisse, (ut cum reverentia loquar) nisi unicum post se talem vicarium reliquisset, qui hæc omnia posset.

subject to any monarchicall Soveraigne: my reason is this at this time, *Boneface* the eight, guided (as they dreame & damnably lie,) by an infallible spirit, pronounceth peremptorily in the fore-cited *Extravag. unam sanctam*] that it is altogether of the necessity of salvation to be subject to the Pope of *Rome*. How then is it possible, that any one of those mighty swarmes of stinging * Locusts, and busie waspes, which lie at ease in the bowels of this Kingdome, ready and addrest, when time serves to cut the very heart-strings of it, should be a sound subject to King *Charles*, sith upon paine of damnation, and as they would be saved in the Romish Church, they must be absolutely subject to a forraine, Antichristian, and sometimes Sodomiticall, and Atheisticall Priest, of whom, (as they * say) he immediatly holds his Crowne, and who may for many causes, depose, and butcher him? *Bellarmine* names six, *De officio Chr. Principis*. One of them is; If he offer injury to the Pope, who many times will complaine without cause; so that if King *Charles* perhaps should refuse to kisse his cursed toe, (a thousand times more worthy to trample upon his triple Crowne) he might lie open to the bloody stroke of some *Clement*, or *Ravillac*: Nay, and had not CHRIST JESVS given this power to that holy Father, saith the Glossator upon the fore-named *Extravagant*, (prodigious blasphemy!) he should have beene undiscreet. These are the words; for he would not seeme to have been discreet to the Gods, (that I may speake with reverence,) unlesse he had left one only such Vicar behind himselfe, who could have done all these things. Be-

Besides, the Romish Locusts falling foule upon Government, upon all Imperiall, Royall, and Princely power; by debasing the originall of it, by disrobing it of that native reverence, due attributions and obligations of State, which divine ordination, and purest times appropriated unto it; by teaching, acting, and approving the bloody killing of crowned Potentates, as appeares before. There is another monstrous engine of Popish imposture, hammerd in the heads of those hellish firebrands, which if it were generally entertained, were able in short time, to cut in pieces and dissolve the sinewes, and cement of all humane society, I meane Equivocation, and mentall reservation. Many cunning shifts and evasions have they coined from time to time, to couzen the State, and delude the Magistrate, in their oaths and answers before our just Tribunals. They have vainely laboured to dawbe over and still their consciences against their lies and perjuries, sometimes, first, by the supposed benefit of popish dispensation. 2. Sometimes by a wicked conceit of our Magistrates incompetency. 3. Or pretended unauthenticallnesse of our Bibles in English, upon which they sweare. Fourthly, but at this day, they rest most upon this last Jesuiticall stratagem, which was wont to be confined to Courts of Justice and more publike cases; but now the Popish Casuists, by their Conclusions, begin to convey this damnable Doctrine, and accursed poyson of mentall reservation, into the common passages of ordinary negotiations, and conversation amongst men.

Now

Now I come to the next point, the subject of Soveraignty, a righteous man, whence I briefly, and plainely ground this point.

Doct. *Those that rule should be righteous:* or thus; *Men in Authority should be righteous men.*

That you may understand a right, what I meane by righteous, take notice of a double righteousnesse, first, imputed; second, inherent. Inherent two-fold, first, morrall; second, religious.

By imputed, I meane the glorious justice of JESVS CHRIST, purchased by his blood, and obedience, and imputed as his owne, most sure for ever to a truly humbled sinner, wherewith being richly and compleatly arrayed from top to toe, as with a Royall and everlasting Robe, he stands thereby acquit, justified and accepted at the strictest Tribunall of the ever-living GOD world without end, and so *ipso facto*, (as they say) becomes ever after a favourite to the mighty LORD of heaven and earth; one of his jewels, as the apple of his owne eye, the dearely beloved of his soule, a Royall Diademe in his hand, (for so are GODS Children, though vilified by the world, yet stiled in the Word.)

This righteousnesse is required in Rulers, and such as are placed above their brethren, to wit, that themselves be reconciled unto GOD in JESVS CHRIST: For sense of this alone is able to beget that right noble, and well-composed temper of spirit, those high and unshaken resolutions, which onely are fit to make a Magistrate, and create earthly gods, as Judges are called, *Psal.* 82. 1, 6. Without

out this righteouſneſſe, aſſuredly whatſoever faire pretexts and repreſentations to the contrary, may dazle and deceive the worlds eye, yet all is rotten at the heart-roote. And in the executions of their places, though they may carry things ſmoothly and palliate with much art and policy, yet queſtionleſſe, in caſe of ſtrong temptation, great advantage, riſing, and enriching themſelves, gratification of ſome great one, hazard of temporal happines, *&c.* they will be exorbitant and yeelding, and at the beſt, but formall. The cry of that happy ſoule, which leanes, and hath taken up his everlaſting reſting place, upon the rocke of eternity, is conſtant, and ſtill the ſame in all caſes and cauſes. Let right be done, and a good conſcience diſcharged, and then come what come will. Let me not onely looſe my place and the favour of the times, but let even the heavens fall, and they will, all is one to me; by the mercy of GOD I ſhall ſtand upright under the ruines, and rejoyce in the teſtimony of a good conſcience, amidſt the confuſions both of heaven and earth. But to ſpeake in Scripture phraſe (for the other was the ſpeech, even of an honeſt Heathen.) Ever, when ſtanding on the better ſide, and keeping a good conſcience, threatneth danger and diſgrace, he growes into *Heſters* happy reſolution: well, whatſoever comes of me, I will take GODS part, and if I periſh, I periſh. But not to periſh ſo, is to periſh everlaſtingly: and ſo to periſh, is to be eternally ſaved.

Vt fiat juſtitia, ruat cælum.

But now on the other ſide, he which hath not made his peace with GOD, nor hath any part upon

good ground, in the Person, Passion, and promises of CHRIST, will most certainely, especially in stormy times, and such trialls which search whither he be steele to the backe or no, manifest and make plaine by his practise, that in the height of his counterfeit courage, his heart did hold in earnest that pestilent principle; It is better to sleepe in a whole skin, then with a good conscience, If he be put unto it indeed, (for alas) no heavenly strength as yet, doth steele his spirit, he will warpe, winde-out one way or other, and shrinke in the wetting.

Againe, it is a cause of great comfort, and matter of much joy to have a favourite to the higheſt Majesty, and one whom GOD accepts gratiously in his Sonne, to sit in a high place, and beare sway over others. It is a goodly sight, right pleasing unto GOD, applauded of Angels, amiable and admirable in the eyes of all good men. And thrice happy is that people, which breathes under the influence of such a blessed Authority, and all those who are judged, ordered and over-ruled by him, be hee Judge, Justice of Peace, Minister or Magistrate in any kind, whom GOD owns for his servant, who entered into his office, Benefice, Bishopricke, or any other publicke employment, in GODS Name, and not by bribery, symony, flatery, temporizing, or any other base and unblessed meanes; and afterward in every passage of his place, aimes principally at GODS glory, and not at his owne particular, to advance the Kingdome of CHRIST and not his kindred and outward estate.

And

And it is the better with them, and they are the more blessed, besides many other, in these two respects.

First, He that growes into familiarity with GOD, by the favour of JESVS CHRIST; besides an universall and impartiall integrity in the managing and discharge of the particulars in his publike calling, may comfortably, and with a good conscience presse daily to the Throne of grace, and bring down abundance of blessings, both upon himselfe, and those that are under him. He doth not onely watch over his owne heart, but also wrastle with GOD continually by prayer, for himselfe, that he may not disparage the Majestie of his place, by any personall lightnesse, or make his person odious, by partiality in his publike deportment; that he may neither poyson his people by any scandalous example, or plague them by private revenge; that he neither lessen his Authority, or loose good mens love by serving the time, or servile yeelding, or swel over the banks of patience and moderation, with self-will sowernes, and unseasonable severity. In a word, that he may doe just so as GOD would have him; and therefore begs not onely generall ability, to weld aright the great body of his publick charge, but also, speciall direction, and resolution in every severall affaire which passeth his hand, that it be ever carried faire, and never crookned to his owne ends: For his people, that he may ever preferre his peoples spirituall welfare, before the wealth of the whole world.

Now, whether doe you thinke, were it more

happy, and comfortable living under that Minister, Magistrate, or man of Authority whatsoever, who thus acquaints himselfe with GOD, and walks with him as with his friend, or under that fellow who is an alient, and meere stranger to any such precise mysterie and might of prayer, who never thought with comfort of comming to this place, it being empoysoned unto him, (as he knowes full-well himselfe, though he tell no body,) with baseneſſe or indirection, never aimed so much in the discharge of it, at GODS glorie, and the good of his people, as at his owne particular; his rising, enriching or revenging; is so farre from discharging *Samuels* dutie, in constant praying for those committed to his charge, that he prayes not even in his owne family constantly, nor in private to any purpose, was never feelingly humbled for his owne sins, or the abominations of the Kingdome in any day of humiliation. Give me an Angell upon earth, and an incarnate Divell, a faire coole shaddow under a goodly tree in a sweltering heate, and a scurvie thorny-bush, to which the poore sheepe never flies for succour in a storme, but looseth some of her fleece, a showre of raine in a great drought upon the new mowne-grasse, and the scorching Sun upon a dry parched heath, an *Obadiah*, and a *Shebna*, GODS dearling and the Divells drudge, and you have made the difference.

Secondly, Consider the difference of the Kings eye, I meane in respect of anger, and amiableneſſe, cast upon a desperate Traitour and his neareſt Favourite; proportionably, but with infinite more

more loathing or liking, the aspect of GOD'S pure eye is diversified, looking upon an enemy to the power of Godlinesse and profession of the Saints, and that happy one who hath made his peace with him, and is cloathed with the righteousnesse of his Sonne: that glorious eye of his, which is ten thousand times brighter then the Sun, and cannot look on iniquity, doth cast downe a direct perpendicular ray, as it were, upon every wicked man, without any diversion or refraction (that I may so speake) of its fierce edge, and fiery pointednesse; and therfore sees him in his colours, a very vile, sinnefull, cursed loathsome beast, (though he seeme to himselfe, and the great of the world, a brave and jolly fellow) abhorred of GOD and man, heaven and earth, and by consequent as an object of infinite indignation and hatred. But he ever lookes upon his owne Child, through the meritorious sufferings and satisfaction of the Sonne of his love, in whom all his discontents against him are done away and drowned for ever, and so beholds him such, and so lovely, as the bloud and righteousnesse of IESVS CHRIST hath made him. Even as to a man looking through a red glasse, all the world appeares red and orient in his eye. So to the eye of GOD the Father, looking from his throne of mercy upon a godly man, through the bleeding wounds of his blessed Saviour, he is rendered, and represented right faire and ruddy, deeply impressioned with an heavenly die of acceptation and grace. Now tell me, whither a people be liker to prosper under him, upon whom the mighty LORD of heaven looks amiably, or angrily?

2. By morall righteousnes, I meane all those perfections and possibilities of civill honesty, and upright dealing, attaineable by the light of naturall understanding, generall notions of right and wrong, and practise of morall precepts, inlarged, improved, and husbanded to the height; hereby many ancient Heathens went farre, and did many admirable and excellent things, even such, and so worthy, that may justly make the best of our meere civill honest men hang down their heads, and be horribly ashamed.

For instance.

Fabricius, that famous *Roman*, was so precise, that (as it is reported of him) it was easier to turne the Sunne from his course, then to draw *Fabricius* from just and honest dealing. King *Pyrrhus* could with no gold or gifts, no not with promise of the fourth part of his Kingdome, possibly corrupt this man; and yet how many miserable men in this very mid-day of the Gospell will be easily drawn by a secret bribe, office, honor, preferment, some earthly favour, to do villanously, to betray a good cause, a good man, and a good conscience, to shame himselfe for ever, grow odious to GOD and man, and goe to hell.

In these dissolute and formall times, would it not be deemed to draw towards too much strictnesse, if a Minister should presse this dutie upon Lawyers; that every time before they goe out of their doores to plead at the Barre, they should prostrate themselves in private, and besides other passages, pray unto GOD, that he would so guide

their

their tongues that day, that they may speake nothing but advisedly, and to the purpose. And yet *Pericles* that famous Oratour of Greece, who for the excellencie of his eloquencie, and mightinesse of his speech, was said to thunder, and lighten at the Barre, out of the very principles of nature, and naturall sense of a Deitie, ever before he went to pleade a cause, (as *Plutarch* tells us in his life) intreated his gods, that not a word should fall from him besides his purpose; which he practised no doubt, out of conscience of *Platoes* principle in *Tim.* That in all things we goe about, GODS helpe by prayer is to be craved. In the administration and execution of Justice, many of them, though led only and inlightned by the conduct of reason, were extraordinarily exact and of admirable integritie.

See *Hooker, pa.* 63.

Zaleucus made a law that every adulterer should loose his eyes, his sonne was first taken in the fact; least that law should be violated, he was content to part with one of his own eyes, and his son was punished with the losse of another.

See Sr. *Walter Rawleigh lib.* 2 *pag.* 549. *Tit. A. & C. ad Leg. Ful. Repetund. Carion Chron. pag* 89.

Cambises King of *Persia*, having detected the corruption of a Iudge in his Kingdome, commands him to be put to death, his skin to be plucked off, and spread upon the judgement Seate as a Carpet, his sonne to sit in the fathers throne so adorned, that he and all posteritie might feare for ever to pervert Iustice, and to deale untruly in judgement.

The *Ægyptian* Kings solemnely and usually presented this oath to their Iudges: Not to swarve from their consciences, what command soever they

Mount *Esa.* *pag.* 479.

they should receive from themselves to the contrary.

The *Roman* lawes, called the lawes of the twelve Tables, so often magnified by *Tully*, appoints, *That if a Iudge, or any other in Authority for that purpose, should take money in the point of administring Iustice, he should die for it. If any should beare false witnesse, he should be throwne downe from the Tarpeian rocke.*

See *Vol. lib 2. pag. 668.* *Æmilius Paulus* his love to the publicke, and *Hannibals* also D. *p.* 570. And also that of *Canutus*, See *Drexel Infernus Regus Epi. Dedicat.*

Thus you heare in a few particulars, that Morall righteousnesse, guided only by the light of naturall conscience goes farre, and yet it comes farre short of that righteousnesse required by my Text, and in Christian rules, it is many waies defective.

First, There wants a right root, Faith in IESVS CHRIST, and therfore all its productions, famous atchievements, and excellencies were stiled by the Fathers, but beautifull abhominations, having no better grounds, then selfe-love, vaine-glory, rules of policy, naturall notions at the best, they all withered and came to nothing.

Secondly, There wants speciall grace, as the soule and life, to quicken and sanctifie it in every passage, and particular circumstance, to Christianize it, that I may so speake, and crowne it.

Thirdly, there wants supernatural principles and divine light to irradiate, enlarge, and fortifie it.

Fourthly, There wants the right end, GODS glory. Liberty, and immortall fame, (saith *Austin*) were the aime in the Actors of those admirable things amongst the *Romanes*. Adde then these, and we have,

Thirdly,

Thirdly, religious righteousnesse, which ever strikes the stroke, doth the deed, and goes through stitch indeed, in all comfortable Christian government. It onely steeres aright in all publicke employments, stands upright in all stormes, and is steele to the backe. Either there must be an addition of Religion to reason, piety to policy, counsell out of GODS Book to the light of naturall conscience, sanctified righteousnesse to civill honesty: or as the preferred party himselfe though otherwise of never so good parts, never so universally and excellently enriched with all endowments of all kinds, naturall, morall, politicke, learned, is but as a dead man, a rotten carrion stuck over with flowers; so certainely with whatsoever outward flourishes and formalities he may seeme to dazle the eyes of underlings; he will poyson his place, by preferring his owne particular and private ends, by putting sometimes hatefull businesse into good language, for his owne advantage and further advancement, and ever by temporizing, rather then hazard his temporall happinesse. Heare what judicious Master *Hooker* did happily let fall from his pen to this purpose. So naturall (saith he,) is the union of Religion with Justice, that we may boldly deeme there is neither, where both are not. For how should they be unfainedly just, whom Religion doth not cause to be such, or they religious which are not found such by the proofe of their just actions? If they which employ their labour and travaile about the publick administration of Justice, follow it onely as a trade, with unquenchable and unconscionable thirst of

gaine, being not in heart perſwaded, that Juſtice is GODS own work, and themſelves his Agent in this buſineſſe; the ſentence of right, GODS own verdict, and themſelves his Prieſts to deliver it, formalities of Juſtice do but ſerve to ſmoother right, and that which was neceſſarily ordained for the common good, is through ſhamefull abuſe made the cauſe of common miſery. It is no peculiar conceit, but a matter of ſound conſequence, that all duties are by ſo much the better performed, by how much the men are more religious from whoſe abilities the ſame proceed.

Note.

1. By Scripture. This explication thus premiſed, I come to confirme the point, firſt by Scripture.

And firſt take notice of GODS owne words to King *David*, 2 *Sam.* 23. 3. *The GOD of Iſrael ſaid, the Rocke of Iſrael ſpake to me: He that ruleth over men muſt be juſt, ruling in the feare of GOD.* And why a *Rocke?* upon purpoſe to intimate, and give aſſurance of an all-ſufficiency, and omnipotent arme, for protection in ſuch caſes: And why ſo? becauſe all that ſet themſelves to governe graciouſly and as GOD would have them, ſhall be ſure to be mightily ſet againſt by all the powers of darkneſſe, all the Divels in hell, and all their wicked inſtruments upon earth. Magiſtrates that are no medlers, as they ſay, but only ſeeke themſelves, and a name, and an honour in their places, need no Rocke. The Governour of a Corporation, who will ſuffer himſelfe to be intreated, for the erecting and ſupporting of thoſe bloody dens of ſwiniſh drunkards, ſchooles of miſrule, and nurceries for the gallowes, reſolves

to

to take no notice of those sonnes of *Belial*, who belch out their blasphemies in the street, against that blessed law provided in such a case, is willing to be accessary to all those sins through his whole yeare, which out of cowardlinesse or connivency, he left unpunished; I say such a one is like enough to sleepe in a whole skinne, he needs no Rocke.

The negligent and unconscionable Minister, which never goes about to stirre the Divell in the ignorant, prophane, and those that hate to be reformed, but is well enough content, that so he may rise and jovialize it in the meane time, to treasure up the bloody cries of so many murdered soules against the day of wrath, he shall not have so much as a drunkard to open his mouth, or wag his finger against him, he needs no Rocke.

The idoll Justice, that only hunts after plausiblenesse and popularity, and for the good word of all the good-fellowes about him, to serve his owne turne for some intents when the time serves, and for that purpose upholds as much as he can for shame, or dare for law, all prophane sports, rotten Alehouses, I say, there where the Justice of Peace is milde, and the drunkard merry, as they say, there is mischiefe enough, he needs no Rocke.

But now that man of Authority, who in love to the Lord Jesvs and out of the Lion-like boldnesse of a good conscience, dare and will draw the sword of Justice against the proudest *Nimrod*, if need require, sets his breast from the beginning to the end of his yeare, with impartiality and resolution against all the flouds of *Belial*, bends himselfe with

such an universall sincere severitty against all sinne, that he is now become the drunkards song, *&c.* That man of God which being sensible of the horrible sin of killing soules, dares not but discover unto his people, the damnableness of their state, all kinds of hypocrisie, all sorts of unregeneration, the whole counsell of God, and so dwell upon their bosome sins with terrour, and truth, and still beate upon those barres, with the hammer of the Word, which keepes them from Christ, untill the Divell be driven out of them. (Which you know, what a world of ungodly opposition, bedlam rage and railing it will raise against a faithfull Minister.)

The Iustice of Peace which resolves to be serious, and reall to doe his Countrey good indeed, and to discharge a good conscience undauntedly without all feare or faction, and lookes upon blasphemers, drunkards, whore-masters, railers against Religion, &c. *as the North winde upon raine, &c.*

I say such as these, and in a word, all who deale uprightly, and rule in the feare of God, have need of a Rocke, against the rage of all ungodly oppositions. And such a Rocke will the God of *Israel* be unto them; all that set against them, shall set their shoulders against a Rocke; all their cunning and close projects, and open base practises of all prophane oppositers and underminers; the plausible, politicke tyrannize of those that sit in the gate, all the scurrill, dunghill rimes and railings of deboist *Belial* drunken jesters; all that man or Divell can any waies doe against them, shall all be but like so many proud and swelling waves, which dash themselves

selves against a strong impregnable rocke, which the more boisterously they beate against it, the more desperatly are they dissolved, and broken into a vaine foame or froth.

The ever glorious Princesse of sweetest, and dearest memory, Queene *Elizabeth*, is a most memorable, and matchlesse instance of protection in this kind. The mighty arme of GOD was as a Rock of brasse, to beate back from her sacred & Royall person, defending the Gospell of IESVS CHRIST, such variety of murderous complotments, as no age, or story can possibly parallell. Whereas on the other side, that knife that could but strike out the teeth of *Henery* the fourth, while he stuck to the truth of GOD and true Religion; upon the pulling downe the Pyramis for their gratification, and admitting againe those bloody fire-brands and cut-throats of Christendome, the Iesuites had power to take away his life. See *Rawl. lib. 2. pag. 432.*

Secondly, consider that counsell given to great ones, *Psal.* 2. 10, 11, 12. *Be wise now therefore O yee Kings, be instructed yee Iudges of the earth, Serve the Lord with feare, and rejoyce with trembling. Kisse the Sonne least he be angry.*

Here Princes, Iudges, and all that beare Authority, are charged to lay hold both upon imputed and inherent righteousnesse.

Kisse the Sonne] entertaine and embrace IESVS CHRIST, blessed for ever, bleeding upon the Crosse for your sinnes and sakes, and sweetly, and amiably offering himselfe to all broken hearts, in the armes of your faith, love, and everlasting affection.

And *Serve the Lord in feare*] Let the feare of God be ever before your eyes in all places, at all times, about all affaires, and thereupon; neither think, nor speake, nor do, neither judge, nor plead, nor bring in verdict. *&c.* but so, as you would be content, when it is new done, to go immediatly to give an account of it, before the high and everlasting Iudge; otherwise this Sonne whom you should Kisse, and to whom all Iudgement is committed, *Iohn* 5.22. will be angry, and if once a fire be kindled in his anger, against an impenitent wretch, that hates to be reformed, it will burne unto the bottome of hell, and set on fire the foundations of the mountaines. And howsoever you may carry things faire to the worlds eye in the meane time, yet assure your selves very shortly, (for that day hasteneth apace,) all the judgements, pleadings, sentences, verdicts, which have passed against Iesvs Christ, the truth, any good cause, or a good conscience, they shall all be reversed and repealed before that last, and highest Tribunall, in the face of heaven and earth, before Angels, men, and Divels; and there, and then you shall be horribly, universally, and everlastingly shamed: be then advised before hand, and in the Name of God, take heed what ye doe.

Thirdly, for our purpose, let us ponder well those properties, which the Scriptures require in a man of place, *Ex.* 18.21. *Deut.* 1.13. They are seven in all, foure in the first, three in the second place. I name them not in their order; you shall finde them all in the Text, Magistrates should be,

First, *Able men*, apt to fill the place with some com-

competency of parts and equality of worth, to answer and sustaine the heat and burthen of it, with a fit sufficiency of endowments, ability, activenesse, and industry. There ever ought to be a convenient correspondency betweene the importance of the place, and the capacity of the party. It is a thousand pitties to see in a Church, and Commonweale, many places full, and yet so few filled, when there is no proportion, nay a vast distance betweene the height, or rather the weight of the place, and the weakenesse, worthlesnesse, if not the notorious wickednesse of that unworthy person, who either by a golden violence, or temporising basenesse, hath most impudently thrust himselfe into it.

Secondly, *Wise, sapient men*, Such as are skilfull in the Theory, nature, mystery and meaning of the place, and Office into which they are to be preferred. A man can never happily execute, and successefully any function, office, or Art, which is not learned in the speculative part, before he descend unto the practicke. Is it fit, thinke you, for a man to plead at the Barre, before he hath well studied, and profitably passed thorow the course of the Common-law? If a Physitian should fall to practise, before he be skilled in *Hypocrates* and *Galen*, in the natures, causes, signes, symptomes, prognosticks, and remedies of diseases, he is like enough to kill all before him. Proportionable miseries and mischiefe, may be expected, and ensue, when important places are prest into, and undertaken without habituall understanding, and speculative skill what belongs unto them. It is a pittifull thing, when a man will needs

needs thruſt into publicke imployments, onely for the gaine and honour, and depend upon others for the diſcharge of them, or elſe do them beaſtlily.

Thirdly, *Prudent*, So fitly rendred by *Iunius*, approved alſo by *Vatablus*, that great Profeſſour of the Hebrew tongue. They muſt not onely be *Sapient*, if I may ſo ſpeake, and it cannot poſſibly be otherwiſe expreſt in the Engliſh tongue, but alſo *Prudent*, endowed with a practicall dexterity and diſcretion, to order wiſely all the particulars in the execution of their place. This prudence, which is, as the Moraliſts ſpeake, the generall Queene, ſuperintendent, and guide of all other vertues, *Auriga virtutum*, without which there is nothing good, beautifull, fit and decent, being ſanctified eſpecially, will enable them, by comparing one thing with another, by well weighing all accidents, circumſtances, appurtinances, times, perſons, places, *&c.* to guide and manage all the ſeverall paſſages of their publicke charges, with wiſdome, equity, and impartiality. It conſiſts principally in three things, which are all of one ranke; to conſult, and deliberate well; to judge and reſolve well; to conduct and execute well. It hath a chiefe ſtroke in affaires of judicature to moderate rigour with equity.

That you may more clearely apprehend the neceſſity of adding this, to the former requiſite in a good Magiſtrate, take an inſtance or two.

It is not enough for a Miniſter of GOD to be a good Scholler, and preach generall truths, (though I confeſſe a great deale of learning is required in every Miniſter of our times) I ſay beſides his ſpeculative

lative Divinity and ability to preach, he must exercise a prudent zeale to winde himselfe by the Word into the consciences and affections of men, to convince, and cast them downe, and so conduct them thorow the pangs of the new birth into the holy path; he must labour to add to the excellency of learning, the art of converting, else woe unto the people that are under him.

It is not enough for a Justice of Peace, to have a good revenew and rich attire, and to present himselfe solemnly upon the Bench every Sessions and Assize: but he must be skilfull in the duties of his office and Statutes, so farre as they concerne it: otherwise he will sit but as an Idoll, or cipher upon that Tribunall, which requires a great deale of understanding, and action. Nay, and not onely so, knowledge in the duties of his place, though never so universall and exact, will not serve the turne, except he be also active, and imployed. Being thus furnished with speculative abilities, and wisedome for that purpose, he must take to heart the good of the Countrey, out of conscience; labour, and pray for an holy dexterity, to discover and dive into the depth of the Divels Agents, their combinations, haunts, and hypocrisies, to search businesses that are brought before him to the bottome, and that with gravity and in earnest; out of a spirituall prudence to take all advantages, and fit opportunities, to suppresse the flouds of *Belial*, to disgrace a graceless, and honour an honest man; otherwise he will be so farre from being a good Patriot, that he may prove a very plague to the Countrey. There is not a more

notorious villany, there can be no greater wrong and greater indignity offered to an ingenious and free people, then to have a Magistrate set over them, which adding craft to his power and skill, welds them all three to worke his owne ends, and practise his private revenge from time to time upon his supposed opposites.

Fourthly, *Men of truth*, Let them be true-hearted *Nathaniels* in their private and personall conversation: let them prize and preferre the truth in all causes that are brought unto them, and all matters they meddle with, before gold or friend, favourite or richest favour.

There is a truth in things when they are conformable to the divine Idea. There is a truth in the minde, when there is an adequation betweene the conceit, and the thing apprehended out of the understanding. There is a truth in the tongue, when there is an an agreement betweene the speech, and the thought. There is a truth in the action, when there is a correspondency betweene a mans word, and deed; let mee add a fift, fittest for the present, to make you compleatly true. There is also a truth, (let them consider of it seriously whom it neerely concernes,) when the verdict answers exactly, and punctually to the evidence, and the Sentence to the true meaning of the Law.

Fifthly, *Haters of Covetousnesse*; For assuredly if these Kite-footed corruptions domineere in the Magistrate, all is mard; then must his high place, honour, friends, favourites, servants, dependants, officers, all occasions, circumstances, advantages,

wit,

wit, pollicy, nay religion, conscience and all, be made to serve and feede this unsatiable daughter of the horse-leach. Sacriledge, that monstrous incongruity of Lay-mens taking Tithes, and not preaching to the people, Symony, Bribery, turning of judgement away backward, temporising, betraying the truth and good causes, selling of offices, benefices, Justice, silence, sharking of under officers, *&c.* are the filthy vermine, that breed onely in this Burrow. Excellent then was the counsell of * *Bernard* to *Eugenius*; So rule that the people may prosper and grow rich under thee, and not thou wealthy by them. Isa. 59. 14.

* *Præcs ut de subditis crescas? nequaquam, sed ut ipsi de te.*

Sixtly, *Such as feare* God; Here is the life and crowne, which gives a spirituall being and gracious beauty to all the rest, which were it possible, a man could possesse in perfection, yet without this, they would be but as matter without forme, a body without a soule, a soule without Jesus Christ. Nay in this case the greater sufficiency would prove, but as a sharper sword in a madder hand, ever the greater man without grace the greater beast, as a good Divine concludes from that *Ps.* 49. 20. *Man that is in honour, and understandeth not, is like the beasts that perish.* If the feare of God be not planted in the heart, to season and sanctifie the other severall endowments, they will all degenerate; wisedome into craft; power into private revenge; valour into violence; prudence into plotting for his owne ends; courage into foole-hardinesse to uphold a faction; pollicy into putting faire pretences upon foule businesses; all his abilities and sufficiencies,

into setting forward, and securing his own temporall happinesse. If this holds him not in, and serves him as a load-starre to steere still aright, we cannot look for an universall uprightnesse, and constancy of just dealing in any man of place; but sometimes at least, especially in time of some great tryall, and when he is put to it indeed, he will slinke and fall off. A great man, his friend, his enemy; his feare, cowardlinesse; affection, faction; covetousnesse, malice, or something will ever and anon transport inordinately, and sway him awry. So that he will be in great danger of turning judgement into gall, and righteousnesse into hemlocke.

Seventhly, *Men well knowne*, And that two waies principally, for the present purpose. 1. To be honest in their personall conversation; if there be but any one sin that corrupts their conscience, staines their life or disgraces their calling, to which they give allowance in themselves, it will not onely hinder and discourage them from drawing the sword against that, but also the sence of its guiltinesse, will put such an universall faintnesse in the arme of Justice, that they will be much disabled from a resolute execution of their place, and cordiall punishment of sin. 2. To rule well their owne house. *If a man*, saith the Apostle, *knoweth not how to rule his owne house, how shall he take care of the Church of* God or indeed any publicke charge at all? Is it fit, think you, for one to be a Justice of Peace, who is a swearer himself? *&c.* and harbours under his roofe drunkards, swearers, scorners of Religion, Papists, &c. Is such a man fit or like to execute with any heart or

1 Tim 3.5.

resolu-

resolution those excellent acts against swearing, drunkennesse, Recusancy, *&c.* upon offenders abroad? Is it fit for a man to undertake any Ministeriall charge, who is an haunter of Ale-houses, a fashion-monger, an idle fellow himselfe, and a patron of good-fellowes, and if he hath a family, had never any care to pray evening and morning, sing Psalmes, *&c?* Is such a companion like to lift up his voice like a Trumpet, against the sins of the time, and stand at swords point against the severall corruptions, all the sinfull prophanations of his Parish, himselfe being a notorious delinquent?

A Magistrate thus endowed, as the Scripture appoints, is a man after GODS own heart, and a starre in his right hand; he that wants any of these is but a blazing Comet, how high soever he seems to soare.

2. By Reasons,

The first, may be taken from the maine, and principall end of all government, Regall, or subordinate. To wit, the advancement of the Kingdome of JESVS CHRIST, and the cherishing of his Children. For let men of the world which have their portion onely in this life, thinke, and say what they list, it is for the sakes, and safety of the Saints alone, whom they looke upon so disdainefully, themselves being extremely contemptible, and would if they might have leave, trample them into the dust with the feet of pride and malice, who ordinarily become the drunkards song, a by-word to men, viler then the earth, and Musicke at the tables of graceless great ones. I say, it is onely for them, that the mighty LORD of Heaven, not only

supports and preserves, all the States and Monarchies, all the Common-weales, and Kingdomes of the earth, but even the world it selfe. Assuredly, when the last of these Elected ones, whom GOD hath everlastingly loved from before all worlds, shall be called, converted, and fitted for Heaven, the world shall stand no longer, but the heavens shall shrivell together like a scrole, and passe away with a noise, the whole frame of this inferiour world, shall be turned into a ball of fire, the Imperiall Crownes of the greatest Monarchs upon earth, shall flame about their eares; you that carry now all before you, and wallow impenitently in the glory, pleasure, applause, and wealth of the world, shall tire the rockes and mountaines with bootlesse cries, and intreaties to fall upon you, the Trumpet will sound, and we shall all come to the Judgement of that great, and last day.

This serviceablenesse, and subordination of all Imperiall, Regall, and inferiour power whatsoever to the Kingdome of CHRIST, King *Iames* of famous memory, clearely intimates, and acknowledgeth in his Royall remonstrance, when hee speakes thus: *To that* GOD, *that King of Kings I devote my Scepter, at his feete in all humblenesse of spirit, I lay downe my Crowne, to whose service, as a most humble homager, and vassall, I consecrate all the glory, honour, splendor, and lustre of my earthly Kingdome.* And what will become of all the power and pollicy, that opposeth the people of GOD, we may see in the second of *Daniel, ver.* 34, 35, 44, 45. Those foure strongest Monarchies, and mightiest States,

States, that ever the Sunne ſaw, ſhadowed by *Nebuchadnezars* great Image, ſetting themſelves againſt the ſervants of GOD, were beaten upon, and blaſted by the curſe of divine wrath, and ſo ſunke in their ſeverall times, into the jawes of ruine, and irrecoverable deſolation. They bluſtered a while like mighty winds with much threatning, and impetuous rage, but preſently breathed out into naught, and vaniſhed for ever. *That ſtone*, ſaith the Text, *which was cut out without hand, ſmote the Image upon his feete, that were of yron, and clay, and brake them to peeces. Then was the yron, clay, the braſſe, and ſilver, and the gold, broken to peeces together, and become like the chaffe of the Summer threſhing flower, and the wind carried them away, that no place was found for them.* And ſo let all the implacable enemies of JESVS CHRIST periſh to the worlds end. *Selah.*

Thus you ſee what is the maine end of Magiſtracy: which neceſſarily requires righteouſneſſe in Rulers. For

A wicked Magiſtrate or Miniſter entering into this place, not by GODS doore, but by the Divels window, as they ſay, which is ordinary with men of ill conſcience; if they be of a medling and malignant humour, ſenſe of his guiltineſſe in comming in baſely, and at a backe-doore, enraging him, or the curſe of GOD for his Symony or Bribery juſtly hardning his heart; it is his wont to vexe and fall foule upon honeſt men, to ſtand for rotten cauſes, to take the worſe part without repentance all the daies of his domineering. But if he be of a duller, and more unactive ſpirit, and given to the world; he

he is resolved to meddle as little as he may, to live reservedly, make a shew, grow rich, and there is an end; of what temper soever they be, if they feare not GOD, they are so farre from seeking his Kingdome, and righteousnesse in the first place, that it is least, and lowest in their thoughts. Nay, doth not every spirituall eye see, that they are upon the matter close Agents, or publicke actors against the power, and holy precisenesse of it? Their seeking is themselves, their serving is the time, their heaven is their high place. But now give mee a godly man indeed, and as he would rather lie in the dust, all the daies of his life, and die in obscurity, then be advanced by any wicked, or unworthy meanes: So being pulled into any place of publicke employment, his holiest and highest desire, and ambition is, to be as a refreshing comfortable shower in a great drought, to every honest man: but as a terrible tempest upon the face of every sonne of *Belial*, and hairy-pate of every one that hates to be reformed; to stand no longer in his slippery place, then he may continue an upright industrious instrument to advance GODS glory, promote good causes, protect good men, ever most willing, rather to part with the highest promotion in the world, were it crowned with the riches and revenewes of all the Kingdomes upon earth, then with a good conscience. It was a right noble and worthy answer, and exemplary of *Benevolus* to *Justina* an Arrian Empresse, offering him preferment to be an instrument in some vile service; what, saith he, doe ye promising me a higher place for a reward

Dike of Cons. pag 140.

reward of iniquity? Take this away, and welcome, which I have already, so that I may keepe a good conscience: and thereupon threw at her feete his girdle, the ensigne of his honour. Thus undoubtedly will a good conscience trample under foot the higheſt preferment, to preserve its owne integrity.

Secondly, the righteous man onely will be thorowly, and universally resolute, for he knowes full well, and feeles, that he cannot possibly have any higher preferment then Jesvs Christ, whom he already happily possesseth in the armes of his faith, nor any greater crosse then a wounded conscience, and therfore he dares by no meanes either hurt the one, or hazard the other. Hence it was that *Moses* casting the eye of his faith upon the recompense of reward, refused to be a favourite in *Pharohs* Court, and that *Ioseph* did so invincibly withstand the impure, and impudent sollicitations of his wicked, and wanton Mistresse; he clearely foresaw what horrour was like to seaze upon his heart, by so sinning against his God. Now the reason that the righteous man is so resolute; is the sense of his reconcilement to God, and the cleareneſſe of his conscience: and the cause that every wicked man is a coward, and will so conforme to the current of the time, is his ill conscience. *The wicked flee*, saith *Salomon, when no man pursueth; but the righteous are bold as a Lyon, Pro.* 28. 1. The word in the originall signifies a young Lyon, which as a Lyon feares neither man nor beast, great nor small, he turneth not away for any, *Pro.* 30. But as young, by the fresh and furious boyling of his abundant native heat, is

more audacious, and undaunted for any adventure then other Lyons, so lyon-like bold, should every Magistrate be, for he must pull the prey out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him, he must not be afraid either of mortall, or immortall adversaries, he must not feare the face of man, or frownes of greatnesse, the losse of preferment, present or promised: he must hold to the death, such principles as these: *Let Iustice be done, and let the heavens fall; if I perish, I perish; Should such a man as I flee, and be faint-hearted? lively-hood, liberty, life and all for a good conscience, &c.* And so bold can a Ruler never be, unlesse he be righteous, and reconciled unto God. It is the comfort of a good conscience alone, which is able by a secret, and sacred influence, not onely to fill the body with marrow, and fatnesse, inspire the affections with a calme, and composed sweetnesse, but also begets in the spirit that strong, and heavenly vigour, which inkindles, and keepes in life all such true courage, and noble resolution. There may be a brazen-face, and much foole-hardinesse without grace, but never a brave mind indeed, and spirit of steele. A wicked man advanced, and hoisted into some high place, may looke bigge, domineere, and give foule words, Nay, to be plausible, and please he may doe many good things, stand to it stoutly a good while; but bring him once to a strong temptation, or tryall, put him upon the push of the Pikes, & he will presently pull in the hornes, and start a side like a broken bow. He that is a slave to his lusts, and slavishly serves the time

time, will be sure to hide his head at the rising of every storme, and ever turne true coward, when his temporary happinesse is hazarded. And cowards, as a worthy Divine hath characterized them, are slaves to their superiours, fellow-fooles to their equals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of these to say so much as, No.

Thirdly, unrighteous Rulers are the onely men to ruine a Kingdome: wicked Magistrates, and Ministers are able in a short time to dissolve the sinewes of the strongest State in Christendome, and to bring the most flourishing Church of the world into confusion; Many waies, is the measure of a peoples rebellion made up, and full ripe, and ready for the Sicle of GODS vengeance, and beesome of utter destruction; by many abominations is the LORDS indignation set on fire against a Nation, but I know not whether by any more, set Idolatry aside, then by perverting of Justice: when judgement is turned away backward, and Justice standeth a farre off, when truth is fallen in the street, (Alas for pitty! where so many passe by, and not put too their helping-hand,) and equity cannot enter. O the LORD the righteous Judge of all the world, is extremely angry, when judgement goes not forth, and Iustice is turned into gall, when those that sit in his place, either judge not at all, or judge unjustly, punishing the innocent, which should be cleared, and clearing the guilty who should be punished. When private men do wrong, the sin is their owne, it is their personall offence, and they must answer it

with their heads; but if private mens enormities and abominations passe unpunished, be borne with, or boulstred out by authority; if the wicked be justified, and the just condemned, if execution be not done upon *Achans*, if he be saved, whom GOD hath appointed to die, if publicke power be villanously abused to private revenge, profit, or pleasuring of great ones, if good Lawes be not executed for the protection of the innocent, and punishing of the wicked. In a word, if publicke Tribunals, and seates of Justice, be any waies corrupted, if Justice, that glorious cement of all societies, be neglected or perverted, if truth fall in the streete, and equity grow lame, I say then the offence growes publicke, even the sinne of the whole Kingdome, and causeth GOD to enter into judgement, not with the Elders of his people, and Princes alone, but with the whole Land, even with the State in generall. Heare the Prophets of old, expressing GODS mind herein. *Esayah*, 59.14,15,16,17. Let us take notice, and tremble, *Iudgement is turned away backward, and Iustice standeth a farre off; for truth is fallen in the streete, and equity cannot enter. Nay, truth faileth, and he that departeth from evill maketh himselfe a prey, and the* LORD *saw it, and it displeased him, that there was no judgement. And he saw there was no man, and wondered that there was no Intercessour. Therefore his arme brought salvation unto him, and righteousnesse, it sustained him. For he put on righteousnesse as a brest-plate, and an helmet of salvation upon his head, and he put on the garment of vengeance for cloathing, and was clad with zeale, as a cloake.*

cloake. Ier.5.27,28,29,30,31. *As a cage is full of birds, so are their houses full of deceit:* He means wealth hoarded up by dishoneſt gaine, *therefore they are become great, and waxen rich: They are waxen fat, they ſhine, yea, they overpaſſe the deeds of the wicked: they judge not the cauſe of the fatherleſſe, yet they proſper, and the right of the needy, they doe not judge.*

Shall I not viſite theſe things, ſaith the LORD? Shall not my ſoule be avenged on ſuch a nation as this? as if he had ſaid, I will be moſt certainely, and ſeverely revenged of it. *A wonderfull and horrible thing is committed in the Land, the Prophets prophecy falſely, and the Prieſts beare rule by their meanes, and my people love to have it ſo. And what will you doe in the end thereof?* Micah 3.9,10,11,12. *Heare this, I pray you, ye heads of the houſe of* Jacob, *and Princes of the houſe of Iſrael, that abhorre judgement, and pervert all equity. They build up Sion with blood, and Ieruſalem with iniquity. The heads thereof judge for reward, and the Prieſts thereof teach for hire; and the Prophets thereof divine for money, yet will they leane upon the LORD, and ſay, is not the LORD amongſt us? None evill can come upon us. Therefore ſhall Sion for your ſake be plowed up as a field, and Ieruſalem ſhall become heapes, and the mountaines of the houſe as the high places of the forreſt.*

Unrighteous Miniſters alſo, as well as wicked Magiſtrates doe a great deale of miſchife to a State, and haſten captivity. Their unjuſt dealings in their place, are by ſo much the more peſtilent, by how much the condition of their calling is of its owne nature moſt excellent, *Degeneratio optimi peſſima.*

See the perniciousnesse of their unrighteous ruling in two or three passages.

First, when they take temporary things from their people, but make no conscience, take no care to give them spirituall. The blood of those soules which perish under the unconscionable, and cruell negligence of an unfaithfull Pastour, pierceth the heavens with a more horrible cry, then the lowdest thunder, able to pull downe plagues, and dreadfull judgements upon a whole Land, especially, where such bloody sloath is pleaded for, and not punished. O but will some say, when the Sermon is done: these are great words indeed, swelling phrases, *&c. Projicit ampullas & sesqui pedalia verba.* No, no, that is not it, it is the true, and piercing sense of these honest words meeting with your galled, and guilty consciences, which makes you rage, and stampe, and raile. I assure you if we were able to compose words of thunder and lightnings, they would be too weake to awake a great number out of their cursed cruelty of horred bloodshed in this kind.

Secondly, When Ministers like those dawbers with untempered mortar, and pillow-sowers under mens elbowes. *Ezech.* 13. make the heart of the righteous sad, whom GOD hath not made sad, and strengthen the hands of the wicked, that he should not turne from his wicked way, by promising him life. As it is in the last verse but one of that Chapter.

Thirdly, By tampering with our Articles of Religion, (as sound and orthodoxe, for any thing

I know, as any since the Apostles times, which make our Church as happy at this day, as any under the cope of Heaven. If we be so happy as to hold them in that purity, and true sence, as we received them of our predecessours, and as they came streaming downe to us in the blood of our glorious Martyrs) by labouring to put false glosses upon them, and talking of some reconcilement of our Church to the Romish Synagogue, which is as impossible, as to reconcile CHRIST unto Antichrist. Besides the concurrent judgement of those uncomparable, and renowned Divines in Queene *Elizabeths* time, our present orthodoxe Divines, and Doctors, apprehend aright and acknowledge the infinite antipathy and utter impossibility, speaking thus; *Roma* is *irreconciliabilis*, saith the Bishop of *Exeter*: Light and darkenesse may meete, saith another, in the twilight, but mid-day and mid-night can never possibly come together; and such is Popery, and Protestancy. The truth is, saith Doctor *Worship*, such is the antipathy betweene a Protestant and a Papist, as there is betweene the two birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight eagerly alive, and being dead, if you mixe their blood it will runne apart, and dissociate. They are like the two poles of Heaven, saith another, which stand for ever directly, and diametrically opposite.

If any by the way, marvell why I meete with Ministers, let them know,

First, That many of my Brethren are in mine eye, and a worthy part of this great Auditory.

Secondly,

Secondly, That the Civill Magistrate may see, whereas we preach impartiality to them, we are not partiall towards our owne Tribe. As we desire to deale faithfully with them, so we spare not our owne Coat. And that all the world may know, that wee approve no Ministery in this Church, but that which is honest, orthodoxe, and painefull.

Thirdly, Ministers lie directly within the verge of my Text. For we are called Rectours, Rulers, and our Personages, *Rectories*.

See *Cas. lib. 3. cap. 3. f. 215.*

Even honest Politicians require righteousnesse in Rulers, for many reasons. 1. Because they are as it were, earthly gods, and represent the person of GOD himselfe in their places of Authority, and upon their just Tribunals. 2. For the eminency of their honour, which is due not to the man, but to his vertue. 3. For imitation to those who shall succeed them in their places, who will looke back upon them, as patternes, and presidents, for themselves to follow. 4. For feare of scandall and giving offence, which inferiours will be very apt, and eager to take. 5. For the universall good of those they governe, which is the end of all Authority over others.

This point thus proved by Scriptures, and Reasons, I come to the Use of it, which may be three-fold.

1. For Reproofe. 2. Instruction. 3. Exhortation. The time runnes away so fast, that I can but onely name the two first, because I desire to insist the longer, and enlarge my selfe the more upon the last.

First,

First, Reproofe to all unrighteous Rulers, Ministers, Magistrates, or whatsoever they be. Many now a daies runne a madding after promotions, and serve themselves, *Vijs & modis*, into Offices, Benefices, preferments, high roomes, and being most unworthily advanced, they hold it a speciall happinesse to have an hand over men, farre worthyer then themselves. Let them alone, this is their day, a day of domineering, and of their fooles Paradise, and serving themselves sensually, but assuredly without speedy repentance, turning on the better side, taking GODS Childrens part, *There is a day a comming* upon them, *it is neere, it is neere, it hasteneth greatly*, saith the Prophet, *when the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble, and distresse, a day of wastnesse, and desolation, a day of darknesse, and gloominesse, a day of clouds, and thicke darknesse*; (they are the the words of the HOLY GHOST,) which no earthly glory, no glittering of outward pompe, no shining heapes of gold and silver, not the Prince of all the lights in heaven, nor the whole starry Firmament shall ever be able to enlighten, or refresh; though they swell never so bigge with pride, and disdaine, looke they never so high, should they exalt themselves as the Eagle, and set their nest among the starres, they shall certainely downe with a vengeance, GOD shall suddenly shoote at them with a swift arrow, it is already in the Bow; even a Bow of steele shall send forth an arrow, that shall strike them thorow, shive off their gall, as *Iob* speaketh, throw them downe

Zeph. 1. 14, 15

into the dust. Their pride, and their power shall be overthrowne in the turning of an hand, then must they lay downe their cold carkasses among the stones of the pit, at the rootes of the rocke, and their poore sinfull soules must presently bee presented at that last, and strickteſt Tribunall, where never bribe, or bigge looke, gold or greatnesse, beares any sway. O then they will gnash the teeth, and roare, and wish that they had lyen in the dust all the daies of their life, and never knowne what preferment had meant, when they shall finde by wofull experience, but too late, that to mighty men there are mighty torments prepared, and that they shall be horribly plagued, proportionably to the pestilent abuse of their high places, and those publick employments, into which they have corruptly thrust themselves without cleare entrance, and due calling. Then will *they tremble*, take on as wild Bulls in a net, as *Isaiah* Isa. 51.20. speakes, full of the fury of the LORD, and cry out Isa. 33.14. with those sinners in Zion, *Who amongst us shall dwell in everlasting fire? who amongst us shall dwell in everlasting burning?* The day of recompence is now come upon them. They have had their heaven in this world, and therefore they must now have their hell in another. They have domineered for a while upon earth, done what they list, and had what they would, yet now must they downe into a land of darknesse, of horrour, and confusion, whence they shall never rise up againe. Onely repent, and you may prevent all this; but doe it to day, we little know what sad newes the evening may bring.

bring. If thou die in an impenitent estate, thou art damned everlastingly: and in this passage I value all men alike, of what cloath soever his coate be made. He that layes his foundation with fire-worke, must looke to be blowne up at last, he that doth not confesse his sins, forsake them, enter into the narrow way, leade a new life, stand on CHRISTS side, love the Brother-hood, he can never be saved I know not how my words be taken, or mistaken, yet sure I am, before any man can deny this to be true, or say any thing against that I have said, he must turne Atheist, and prove Scripture is false, and that there is no GOD, no heaven, no hell, which would be a braineless and bootless taske of the most desperate, and prodigious incarnate Divell upon earth.

Secondly, For Instruction, to teach us, whensoever wee have any power to dispose of any place, or preferment, to bestow any office and Benefice, &c. and whensoever we are called to give our voices in the election of any Magistrate or other man to be publickely employed for the good of the Countrey any way, let us ever be sure to cast our eye upon the worthiest, and without all feare or favour, or faction, impartially, and resolutely, to pitch upon him, who, as we are perswaded in our consciences is most able, and is best furnished with those properties, which GODS Spirit requires in a Ruler mentioned before. And let friend, kinsman, neighbour, favourite, money, letters, Land-lord, Lord, or any man alive, say what they will; (if the Land-lord, or Lord, or *Vse 2.*

whosoever take the right way, and stand for the best, sticke to him, and welcome; and blesse GOD for so good a guide:) Let the current of the times runne never so boisterously a contrary course, let the event, and successe, be for thee, or against thee, as GOD would have it, *&c.* thou shalt have more honour, and comfort, in doing as the HOLY GHOST directs, and as an honest man should, then if thy voice were able to purchase for thee, the riches of both the Indies, or advance thee as high as Heaven.

And furthermore consider, if thou shouldest have thy hand in the preferment of any wicked, and unworthy man to a place, whether thou hast not thy hand also in some sort, in all the miseries, and mischiefes which may fall out and follow upon his ill discharge of the place.

Doe you not think, (for the purpose) if a Patron should preferre corruptly to a living, an idle, dissolute Minister, a selfe-preacher, temporizer, enemy to GODS people, *&c.* that he should not in some measure be accessary to the blood of all those soules, which should perish by the default, and under the cruell hand of such a negligent unconscionable fellow?

Vse 3. Thirdly, for Exhortation to all Rulers, and whosoever take into their hand the raines of Government over other in any kind, that they would be righteous; that they would first, furnish themselves, with Imputed, 2. Morall. 3. Religious righteousnesse, with those seven-fold fore-mentioned endowments in a good Magistrate. That they may behave

behave themselves, as GOD would have them, which that they may comfortably, and conscionably doe, let them take good counsell, and amongst many other directions, doe, as I now advise: Let them 1. Get JESVS CHRIST. 2. Enter into their places purely in GODS name. 3. Be illightned, directed, and quickned to a thorow, and constant discharge of them, principally by the divine light, and heavenly motions of GODS holy truth. 4. Keepe ever a cleare conscience, both in respect of their personall walking, and right managing all the particulars of their publicke charge. 5. Have an eye still upon that last, and dreadfull Tribunall, at which they must shortly give a strict account for all things done in the flesh.

But here before I enter upon the particulars, give me leave to prevent an exception, remove a scruple, which may perhaps arise already in some mens hearts, and so dull their attention, and blunt the impression of the ensuing points. What? may some say, here is nothing but JESVS CHRIST, pure preferment, holy truth, divine light, I know not how many kindes of righteousnesse, cleare conscience, sad fore-thoughts of the last day, *&c.* All (for any thing I see) tending wholly to Puritanisme; I think he would have us all so * righteous, that we should turne Puritans, *&c.*

Before I speake to the point, let mee tell you, that I am right glad, that I have now in mine eye, such an honourable, noble, judicious, and understanding Auditory, who I know will doe mee right, were there now before mee a number of

* A derivative from צדק from whence comes צדיקים In my Text it is rendred Καθαροὶ the Septuagints. Ioh. 4. 17.

drunkards, whore-masters, deboist swaggerers, scorners of Religion, sensuall *Epicures*, Stigmaticall scurrill jesters; O how would they take on, stampe, and play the Bedlams! how they would rage, raile, and cavill: though by the mercy of GOD, they should be no more able to overthrow by any sound reason what I say, then to remove the mightiest rock, when they are reeling-drunke, either with wine or malice. Now upon this occasion let me acquaint you with the truth, about this unhappy imputation, ordinarily laid by Protestants at large upon the power of godlinesse. Now a daies, every boisterous *Nimrod*, impure drunkard, and selfe-guilty wretch, is ready with great rage to flie in the face of every professour, with the imputation of Puritanisme; if he doth but looke towards Religion, labour to keepe a good conscience in all things, he is presently a Puritane, and through this name, many times by a malicious equivocation, they strike at the very heart of grace, and power of godlinesse, at GODS best Servants, and the Kings best subjects. For there is none of them all, but in their sence, with all their hearts, they would be the strickt est Puritanes in a Countrey upon their beds of death; I meane, that their consciences should be enlightned, and they not sealed up with the spirit of slumber, like drunken *Naball*, for a day of vengeance. But let none heere out of humour, malice, faction, or mistake, straine, and wrest, for I meane not,

See *Nazian. pag.* 552. and 308.

As M *G.* well said.

See *Boys. post pag.* 579.

First, the naturall Puritane intimated, *Prov.* 30. 12. *There is a generation, &c.* You shall finde many

many of these, especially among the common and ignorant people; charge them with sinne in generall, and they will confesse, and yeeld: but descend to particulars, and you can fasten nothing upon them, they are true Justiciaries; presse one of these with the first Commandement, and how he stands in his carriage towards it, O he is infinitely free, he never served any GOD, but one, *&c.* with the second, Images, I never worshipped any Images in my life, I defie them, *&c.* They are excellently laid out in their colours, and to the life, by that Reverend man of GOD Master *Dent* in his *Plaine mans Path-way to Heaven.* *Pag.* 343, &c.

They are a kind of people who yet lie in the darknesse of their naturall ignorance, and dung of their owne corruption, and yet with their own testimony, confirme themselves in a great opinion of their owne integrity.

Secondly, I meane not the morall Puritane, who thinks himselfe as safe for salvation by the power of civill honesty, as if he were already a Saint in Heaven; whereas it is cleare, *Heb.* 12.14. without addition of holinesse to civill honesty, and conscionable dealing with our Brethren, none shall ever see the LORD.

Thirdly, I meane not the superstitious Puritane, who out of a furious selfe-love to his owne will-worship, and senceless doting upon old Popish customes, thinkes himselfe to be the only holy devout man, and all forward professours prophane. You shall heare a knot of such fellowes speake, *Isa.* 65.5. *Come not neere to me, for I am holier then thou.*

Fourthly,

Fourthly, I meane not the Pharisaicall Puritane, characterized to the life, *Luke* 18. 11,12. Who being passingly proud of the godly flourish of out-side Christianity, thinkes himselfe to be in the only true spirituall temper, and whatsoever is short of him, to be prophaneneſſe, and whatsoever to be above him to be preciſeneſſe.

Now theſe kinds are true Puritanes indeed: for they think themselves to be the only men, and all others hypocrites; whereas poore soules, they were yet never acquainted with the great mystery of grace, but are meere strangers to that glorious worke of conversion, pangs of the new birth, wrastling with inward corruptions, breaking their hearts, and powring out their soules every day before GOD in secret, open heartedneſſe, and bountifull doles to distreſſed Christians, and the poore members of CHRIST, selfe-deniall, heavenly-mindedneſſe, walking with GOD, *&c.*

Fiftly, I meane not the true Catharists, peſtilent heretickes about the yeare of our LORD, 253.

See *Hoſi. cent. 3 lib. 3. cap 8. pag. 163. &c.* See *Epipha. pag. 222.* See *Euſeb. Hiſt. Eccleſ. lib 6. cap 42 pag. 79* See *Hoſ. Cent. 4 lib. 2. cap 25. pag. 173, &c.* See *Hoſ. Cent. 4. Ibid. pag 17.*

They were also called Novatians, of *Novatus* their Author, but *Cathari*, from their opinions, and profeſſion, who wickedly denied to the relapsed, reception into the Church upon repentance, *&c.* and called themselves pure.

Sixthly, I meane not the African Donatists, about the yeare of our LORD, 331. who were also called, *Circumcelliones*, *Circuitores*, *Permeniani*, *Montaniſtæ*, *Montenſes*.

Seventhly, Not the furious Anabaptists, of our times, who are as like the ancient Donatists, as if they had spit them out of their mouth. Eight-

Eightly, Not the giddy Separist.

Ninthly, Nor the unwarrantable Opinionist, *quâ talis*, as ungroundedly disopinionated; I speake thus, because I am perswaded, good men may differ in things indifferent without prejudice of salvation, or just cause of breach of charity, or Disunion of affections. If I see the power of grace soundly appeare in a mans whole carriage and a constant partaking with GOD, good causes, and good men, he shall for my part, be ever right deare unto my heart, though he differ from mee in some indifferent things.

By Puritanes, then I meane onely such, as JESVS CHRIST his own mouth stileth so, *Iohn* 13.10. and 15.3. The same word is used here, but in a more blessed sence, that *Eusebius* hath to describe equivocally, the curssed Sect of the Novatians. You are all pure, or cleane, saith CHRIST, by the word which I have spoken unto you; I meane then onely CHRISTS καθαροί, whom the powerfull worke of the Word hath regenerated, and possessed with purity of heart, holinesse of affections, and unspottednesse of life, to whom he promiseth blessednesse, *Mat.* 5.8. *Blessed are the pure in heart:* And to whom alone his beloved Apostle promiseth the blessed vision of GOD in glory, 1 *Iohn* 3.3.

Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, &c.

Now that the name of Puritanes (which is, as you may conceive by that which hath beene said, a very equivocall terme) is put upon such as these in contempt, and reproach; is more then manifest by a thousand experiences, and by the testimony of a great Doctor at Saint *Pauls* Crosse. And yet I dare

See Discourse of *True Happinesse*, pa. 193

say, the greatest opposites to these derided waies of purity, if he die not like drunken *Nabal*, would upon his bed of death, give ten thousand worlds, to have lived as one of them. And through the name of Puritane, by a malicious equivocation, they strike at the very heart of grace, and the power of godlines.

And I prove it out of Bish. *Dow.* in *Abrahams* Triall, *pag.* 72.

Secondly, I add, thorow the sides of this Nicknam, they have laboured to wound, and lay wast the truth of our blessed Religion, as pure as any since the Apostles time, *&c.* Heare what I heard Doctor *Abbots* Professour there complaine of, at *Oxford* Act.

Puritanos, Puritanos inclamant, vociferatur, at per Puritanorum latera orthodoxam vulnerant veritatem.

What Doctor *Hackwell* saith of *Carrier*. Thus those whom we call Papists, he calls temperate Protestants, and those whom we call Protestants, he calls State Puritanes, *Epist. Dedicator.*

Hackwell against *carrier. pag.* 104.

He concludes it by good consequent, that by *Carriers* assertion, our greatest Bishops, our wisest Counsellours, our gravest Judges, and our Soveraigne himselfe, must be accounted Puritanes and not Masters of Schismes.

And now I come to tender my counsell to men in Authority, and all those who are, or may be hereafter put into any place, preferment, or publicke employment over their brethren, that they may governe righteously, and make the people rejoyce.

In the first place, let them be sure to get possession of Iesvs Christ, and assurance upon good ground, that the All-sufficient God is their owne. Else say, or do what ye will, men will be ambitious, covetous, sensuall, they will hunt after preferments, profits, honours, precedency, or whatsoever will

add

add to their outward happinesse. But plant once the eye of faith in the face of the soule, which will utterly darken with its heavenly brightnesse, the eyes of sence, and carnall reason, as the presence of the Sunne obscures the starres, and then, and then alone, and never before, we shall be able to looke upon the world, set out in the gaudiest manner, with all her baites, and bables of riches, honours, favours, greatnesse, pleasures, *&c.* as upon an unsavoury rotten carrion. For all true Converts desire, and endeavour, and have in some good measure the world crucified to them, as they are to the world, JESVS CHRIST embraced in the armes of their faith, so fills, and satisfies the soule, that so they may please him, they are at a point for any worldly preferment, except it comes fairely by good meanes, and his allowance.

Here then it will be very seasonable to give some light for tryall, whether you have JESVS CHRIST already or no, if not, how to get him: for both which purposes, know that that blessed LORD of life, is brought into the soule by such saving works of the Spirit, such degrees, and acts as those, described in my book of Comforting afflicted consciences.

Secondly, Let them enter into their Offices, Benefices, preferments, high roomes, in GODS name, I meane not by money, or any wicked meanes; not by Symony, Bribery, flattery, temporising; not by any tricks, over-reaching, undermining, supplanting competitours, imployment in any vile service; not by any baseneſſe or iniquity at all, no, not so much as by ambitious seeking.

Neither am I now upon a preciſe point, except the prodigious iniquity of the times in this kinde repreſent it ſo, thorow the falſe glaſſe of commonneſſe and cuſtome, to the covetous and carnall eye; be but honeſt Heathens, but ingenious Turks, and that is not much I require of thoſe who profeſſe Chriſtianity, and you will be on my ſide: witneſſe,

See *Peter Mar.* Common places, *pag.* 227. *Iuſtinian. Inſt.* and *Pacius* Annotat. *p.* 413.

That famous *Iulian*-law *De ambitu*, amongſt the ancient Romanes, whereby it was enacted, that if any man ſhould attaine honour, or magiſtracy by money, he ſhould both be puniſhed with a great pecuniary mulct, and alſo made infamous.

That right noble carriage of mighty *Tamerlane*, a Scythian, and commander of the Tartars, who is reported in the Turkiſh Story, never to have beſtowed his preferments upon ſuch as ambitiouſly ſought them, (as deeming them in ſo doing, unworthy thereof,) but upon ſuch as whoſe modeſty or deſert, he thought worthy of thoſe his great favours.

We are come unto a ſtrange paſſe, that it ſhould be holden a Puritanicall point, to condemne all corrupt comming into places of preferment, and publicke charge, ſith even politick Pagans, and barbarous Nations, out of light of reaſon, and ordinary notions of nature, did abhorre it. And no marvell, for beſides motives of piety, and the feare of God, which they wanted, even grounds of policy, give us to underſtand, that this baſe, and accurſed courſe, was able to become the bane, and breake-necke of the ſtrongeſt States upon earth in ſhort time. I leave it to your wiſdomes to weigh well in your own boſomes, what ſtrange degenerations from worth, and

honour;

honour; what fearefull Apostasie from orthodoxeneſſe, and zeale, it may bring upon a Commonweale in few yeares.

If the world once take notice, that money doth the deed; men to make way for preferment, will seeke more to get money then merit. *Reason* 1.

Thoſe who ſhould riſe into high roomes in the Common-wealth, will labour rather to furniſh themſelves with heavy purſes, then noble parts. Miniſters will ſtudy more to become pragmaticall Traders about Benefices, and other Eccleſiaſticall promotions, then compleat Divines, and powerfull Preachers; and having learned the Trade, they would heape living upon living, cry downe preaching, plunge into the world, and ſecular employments, gather a hoard, hoping thereby at length to be hoiſted into ſome higher place, *&c.* which you know were a very horrible thing, would marre all, and undoe us quite.

Againe, it is a common ſaying in this caſe: what we buy by groſſe, we muſt ſell by retaile. He that buyeth, ſaith *Mornay*, is ſhrowdly provoked, nay is after a ſort openly diſpenſed withall, to ſell againe. And what wofull worke and intollerable miſery, that brings upon a people, you may eaſily gueſſe. *Reason* 2.

Theſe two reaſons I have inſinuated unto mee, in the French Story, where the Author gives this excellent eulogy of *Lewis* the ninth. Page 153.

The Realme was corrupted with the unjuſtice, and extortion of former raignes, by the ſale of Offices, being moſt certaine that what we buy in groſſe, we muſt ſell by retaile. He did therefore expreſly

prohibit these sales, and supplied such places as were void, according to the merit of persons, after due examination; to draw good men, and of understanding, to apply themselves to study; otherwise they would have beene shrowdly tempted, rather to have stored themselves with money then merit, with gold then goodnesse. Wise, and gracious then, is the counsell, which the fore-named noble and learned * *Mornay* gave unto another French King, in his Meditation upon *Psalme* 101.

* Pag. 135.

The Princes eye, saith he, and care should be upon the best sort of people, to set them in offices, and bestow charges upon them. He should take this course. Those that shall affect such places, he should alwaies suspect them, their persons, and practises; for certaine it is, that he that very earnestly aimeth at an office, or living, hath laid his plot already; and without doubt, he desireth it for the profit, and not for the charge.

Sermon 5. before King *Edward* the 6.

Heare also what old reverend *Latimer* said to this purpose, in *Edward* the sixts time, and the Saint.

God defend, saith he, that ever any such enormity (take notice, he takes it for an enormous sinne,) should be in *England*, that civill offices should be bought, and sold, whereas men should have them given for their worthinesse. And a little after, the holy Scripture qualifieth the Officers, and sheweth what manner of men they should be, men of courage, wise, fearing God, *&c.* O, if *Latimer* had lived in our times! I am sure, if he had, he would have beene a great honour, and ornament to our Church.

Anno 12. *R.* 2. *cap.* 2.

Nay, heare your owne Law, and *Fer legem quam*

ipse

ipse uideris. The title is, None shall obtaine offices by suite, or for reward, but upon desert. The Chancelour, Treasurer, or Keeper of the privy Seale, Steward of the Kings house, the Kings Chamberlane, Clarke of the Roles, the Justices of the one Bench, and of the other, Barons of the Exchequer, and all other that shall be called to ordaine, name, or make Justices of Peace, *&c.* nor other officer or Minister of the King, shall be straightly sworne, for any gift, nor brokage, favour nor affection; nor that any which pursueth by himselfe, or by other, privily, or openly, to be in any manner of office, shall be put in the same office, or any other; but that they make all such officers, and Ministers of the best, and lawfullest men, and most sufficient to their judgement and knowledge.

Now blessed be GOD for this blessed law, holding such a comfortable conformity to GODS holy Word; complying so exactly, with the grave counsels of all truly learned, and godly Divines, the auncient uprightnesse of morall Puritanes, reason, honesty, common sence, rules of naturall equity, and necessity of holding up States, Kingdomes, and humane society, for the contrary overthrowes them all, and crossing directly the mighty torrent of the times corruptions.

You see here, as in the former passages, not onely the viler, and baser, and more grosse waies of getting into places of preferment, and rising, as by gifts, brokage, affection, favour, *&c.* are forbidden, and condemned, but even ambitious seeking also.

For howsoever it may seeme a strange paradoxe, com-

compared with the ſtrong corruptions of the times, yet notwithſtanding it is a true principle in godly policy; that he which ambitiouſly ſeekes a place, even in ſo doing, makes himſelfe moſt unworthy of it.

An excellent Interpretour of *Ioſhuah*, intimating that GODS extraordinary earneſtneſſe, and iteration of encouragements to *Ioſhuah*, implyed his lothneſſe, and backwardneſſe, to be advanced into *Moſes* roome, though he was a man of invincible ſpirit, and incomparable wiſdome, lets fall upon conſideration thereof this concluſion; *That none are leſſe worthy of advancement, then thoſe who hunt moſt eagerly after it; that thoſe who ambitiouſly ſeeke an office, or honour, doe* ipſo facto, *by that very Act diſcover their extreme unworthineſſe, and that of all other men, they deſerve it not.* Nay, the very light of ſounder reaſon led *Tamerlane* to a right conceit herein, as I told you before. And *Mornay* tells *Henery* the fourth of *France*, that ſuch have laid their plot already, and moſt certainely ſeeke the place, for their owne profit, not for the publick good. Excellently then doth our Law, exclude ſuch fellowes, not onely from that office, they ſo greedily gape after, but alſo from all other. It is great pitty, ſo goodly a body ſhould want a ſoule.

Qui Magiſtratum ambiunt eorum ſunt indigniſſimi.

And it muſt needs be ſo, by that obſervation from men of beſt conſcience, greateſt worth, and deepeſt underſtanding, and nobleſt parts, if truly ſanctified unto them are moſt unambitious, loth to riſe, and fearefull ever to enter upon, and undertake any publicke charge. A modeſt under-

valuing

valuing of themselves, (an ordinary attendance upon true worth) sensibleness of the burthen, doubtfullness of a thorow discharge of the place, fearefullness of being ensnared, and overcome by temptations, a right apprehension and fore-conceit of the great account, *&c.* easily take them off from too much forwardness, coole their courage for over eager pursuit, and quite extinguish all ambitious heate; nay, many times thereupon, they draw back, and retire. A rare thing in this age, but former times affoord many examples.

It is reported of Father *Austin*, a man of more incomparable learning then thousands that thinke themselves worthy of a Bishopricke, that he would runne from those Cities which wanted Bishops, least they should lay hold upon him.

Nazianzen having all the voices heaped upon him, stoutly refused the advancement, and at the length, saith the story, very hardly after many intreaties, and perswasions of the Emperour yeelded.

Great *Basil* was hald into the Bishopricke with much adoe: * *Chrysostome* hid himselfe, and desired to be excused. And this their practise is answerable to the principle intimated before; That men of honesty, and sufficiency are more sensible of the burthen, carefull of the charge, and apprehensive of the account, then affected with the honour, or in love with standing in a slippery place.

* See the Argument before *Chrysost. De Sacerdotio.*

These Fathers that feared these great charges, were resolved to preach every day, twice a day, sometimes thrice a day; and they did take to heart aforehand that account they must give for the

soules committed to their charge: the terrour of that commination, saith *Chrysostome, Heb.* 13. 17. *For they watch over your soules, as they that must give account*, makes me quake and tremble. From such grounds as these, men of innocency, and true worth, especially enjoying the comforts of a good conscience, and communion with JESVS CHRIST, are well enough content to continue in a private estate, and would not willingly stirre, except by a direct and comfortable calling, GOD would have them to do him service, in a more publicke employment, and higher place; and they ordinarily undertake them with much feare, selfe-distrust, and extraordinary prayer. Full little doe you know, who in the meane time stop the cries of your guilty consciences with gold, good-fellowship or great place, what the pleasures of an appeased conscience are; had you ever truly tasted their sweetnesse, and soundly smarted with the anguish of a troubled one in conversion, I dare say you would not by your good wills wound it for a Kingdome, for a world. A good conscience (saith one well) is of the same mind with the trees in *Iothams* Parable, *Iudges* 9. It will not with the Olive loose its fatnesse, nor with the Fig-tree loose his sweetnesse, nor with the Vine, its wine of chearefullnesse, to have the fattest, and sweetest preferments, and pleasures of the world: no though it were to raigne and domineere over all the trees in the forrests. Only the Bramble as you know, the most base, and contemptible, a drie sapplesse kexe and weed, will needs up into a high roome. Weake, and worthlesse men, ordinarily

are

are the only men, old excellent, as they say, most active, and pragmaticall to screw themselves by Bribes, and base tricks into Benefices, Offices, and other undeserved places of preferment. For they want honest wit to conceive & fore-see the waight of the charge, and conscience to discharge it faithfully, their onely aime, and aspiration out of an ambitious itching humour, is to advance their owne particular private ends, and although they be many times as empty of all true worth, as the vainest Idoll, yet they desire to sit aloft, and be adored above others. Though they may take some directions, and motives from the grounds of reason, and light of naturall conscience, to deale honestly and ingeniously in their places, yet for a thorow universall, unshaken stoutnesse and integrity in the discharge of them; let them principally be enlightned, guided, quickned, by the supernaturall principles of divine truth, and dictates of a conscience sprinkled with the blood of CHRIST, and sanctified by speciall grace.

The ordinary temptations to which the profession of Lawyers is sometime subject, are such as these.

First, Patronage of bad causes, which they know out of their Legall skill, and in their own consciences are rotten at the roote, and will prove naught at the last. 2. Pleading against the right. 3. Mercenary silence. 4. Wire-drawing their Clients suites for their owne advantage, using causes, as unconscionable Surgeons do sore legs, hold them long in hand, not for the difficulty, but for the gaine of the cure.

Iustus advocatus injustas causas nullo modo suscipit. Greg. Hom. 8. in Ezechi.

5. Taking unreasonable fees. 6. Tampering about their Law businesse upon the LORDS day. 7. Receiving the fee, and not speaking in the Clients cause. The last of which, I could never yet beleeve of any: because in my conceit, for any thing I know, he might as well take their swiftest horse, and keenest sword, and lie by the high-waies for a rich Usurer, or wealthy Clothier: what? to sell so much as in them lies, to a poore man the ruine of his livelie-hood, for his owne peece of gold! where is the valuable consideration so much talked of? in a part unvaluable is the wrong, whereas if they had not trusted in him, he might perhaps have prevented the mischiefe.

But for my purpose to instance in two of them, pleading for a bad, and against a good cause, are both upon the matter, and in plaine English, lying against the truth.

Now if any palliate and pretend, that an officious lie, especially accompanied with so much gaine, is no such great matter. Let them looke then upon the light of sounder reason, which inforced the very heathen Philosopher *Aristotle* to affirme, that a lie is καθ' αὑτο φαῦλον, evill *per se*, in it own nature, and therefore no consideration, circumstance, or Religion can possibly legitimate it; but it is still a base and loathsome vice. But principally let them cast their eye upon GODS blessed Book, and tremble and be for ever frighted from all false dealing in this kind, by such places as these, *Isa.* 5. 20. Woe unto them that call evill good, and good evill, *&c.* *Rev.* 21. 8. All Lyers shall have their part in the Lake

Lake which burneth with fire and brimstone, which is the second death.

Judges may be accessary to blood-shed two waies, especially if they doe it knowingly, and swayed away by by-respects. 1. By condemning the innocent, which is cleare, and 2. By letting the guilty escape, which appeares by GOD'S owne words, 1 *Kings* 20.42. Because thou hast saved him whom I appointed to die, thy life shall be for his life, *&c.* And by that Advocates speech to a Judge in Germany, aggravating the fault of a murtherer, that had killed sixe men, No my Lord, saith he, he hath killed but one, you are guilty of the blood of the other five, because you let him escape upon the first murther. Now in this case let them take a curbe, and restraint from consideration, that the very heathens, to shadow out their torment, did faine hellish furies to follow such hainous offenders with burning firebrands, *&c.* But especially let the Book of GOD beate them off, from any tainture that way. Amongst many others, that place, *Numb.* 35.33. is able to pierce an heart of adamant, where the Spirit of GOD tells us, that besides personall guilt, blood involves, even the whole Kingdome in the staine and mischiefe: for blood, saith he, defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. I intend nothing in these last passages, to the prejudice, or offence of any. For my part I honour the reverend Judges, and worthy Lawyers of this Land, at this day, as one of the noblest limbes of the State. And I cannot but looke upon the

Lords my Judges, with more then ordinary respect, for Justice *Nicols* sake, my worthy Patron, that reverend and renowned Judge, whom I honour in the dust. And yet for all this, I must tell you the truth, deale plainely I must and will, from this place, in this place, though I should die in it.

Me thinkes the very providence of reasonable men should move you that are Magistrates, in this and other Corporations, to relieve your poore with the forfeitures of oathes, and Ale-houses: But when you have besides GOD'S blessed Law, so mighty against drunkards, blasphemers; and that King CHARLES also hath so graciously confirmed those blessed Acts provided in that case, to sharpen the sword, and strengthen the arme of Authority for that purpose, you ought to be extraordinarily vigilant, active, and conscionable in the execution of them, otherwise assure your selves, you rob GOD of his honour, the King of his service, and the poore of their almes, and your selves of good consciences. And this foure-fold cord without repentance, and quickning, is able to bind the curse of GOD fearefully to the consciences of those which should be faulty this way. I charge none in this point, but onely them, whose consciences if they will give them leave to speake out, may justly accuse; if any of your hearts should condemne you, GOD is greater then your hearts, and will pay you home: be not deceived, nor flatter your selves with any ungrounded selfe conceit. It is a principle, even in morall policy, that an ill executor of the Lawes is worse in a State,

State, then a great breaker of them. Not to punish an offence, being under your charge, and in your power, is to commit it. *Calvine Hb.7. pag.249.*

We that are Ministers, and called Rectours, are bound, and may be stirred up by the grounds of common equity to feed the flocke, if we take the fleece; to give spirituall things, where we have temporall.

But that dreadfull charge of *Paul* to *Timothy*, 1 *Tim.*4.1. is able to trouble, and affright ever a *Chrysostome*, a *Calvin*, who preached every day, and such others illustrious lights, and earthly Angels, for powerfull, and plentifull preaching; what terrour and trembling then should it put into the hearts, (if they be not turned into rocks,) of silken, seldome, negligent, and no Preachers? *I charge thee before GOD*, saith *Paul, and the* LORD JESVS CHRIST, *who shall judge the quicke and the dead, at his appearing, and his Kingdome, Preach the Word, be instant in season, out of season, reproove, rebuke, exhort, with all long suffering, and Doctrine.* When I seriously ponder the severall effectuall enforcements of this terrible obtestation, me thinkes Ministers should do nothing but study, preach, and pray.

FINIS.

A

LEARNED AND GODLY SERMON

Preached on the XIX. day of *December*, *Anno Dom.* M DC XXXI. at the Funerall of Mr. ROBERT BOLTON *Batchelour in Divinity and Minister of* Broughton *in Northampton-Shire.*

By Mr. NICOLAS ESTVVICK, *Batchelour in Divinity, and sometimes fellow of* Christs Colledge in *Cambridge*, and now Minister of *Warkton* in *Northampton-Shire.*

Revised and somewhat enlarged by the Author, and now *at the importunity of some friends published.*

LONDON,
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Right Honourable, Right Worſhipfull, and beloved Brethren.

IF that my weake deſires concurring with your hearty prayers, could have prevailed with our good GOD, we ſhould not have met at this time in this holy place upon this ſad occaſion; you of this Pariſh ſhould have ſtil enjoyed your faithfull Paſtor, and we of the Clergy a deare brother: but the LORD, to whom it is meet we ſhould all ſubmit, having ſet bounds to his and to all our lives, as to the ſea, *hither ſhalt thou go and no further*, hath otherwiſe diſpoſed. *O Broughton, Broughton*, how happy haſt thou been in the bleſſed Miniſtery of M. *Bolton?* and if thou didſt not ſee thy happineſſe when he liv'd, thou art like to feele it to thy griefe now he is dead; thou haſt had a golden ſeaſon of grace, and time was when thou mighteſt have gloried in the LORD for ſending thee in mercy a more skilfull, a more painfull, a more powerfull teacher than any of thy neighbours have had round about thee: thou haſt not beene more exalted this way above others, than thou art now, alas, dejected below them, being at this preſent as a

Si mea cum veſtris valuiſſent vota, &c. Ovid. Met. l 13.

Job. 14. 5.

The ſeaſon for grace to bee taken.

People without a Paſtor as ſheep without a ſhepheard.

flock of sheep without a particular shepheard; and if thou hadst leave to name his successour, thou mightest seeke from one end of the land to another in thy choice, and yet not find in all points a man matchable to him; he was a bright and a shining lamp, if any of thy inhabitants doe sit in darkenesse, their ignorance is altogether inexcusable: hee lifted up his voice in this place many yeares together like a trumpet; if any of thy inhabitants are not awakened out of the sleepe of sinne, they may now goe on more securely in this dead sleep; but wo to them, it will be easier for *Sodome* and *Gomorrah* at the day of judgement than for them. I pitie your case (good friends) and bewaile your losse: but why do I name your losse? It is my losse, and a common losse, we are all of us sharers, though not all alike in this judgement. LORD, that thou shouldest suffer such a wretched sinner and an unprofitable servant of thine as I am yet to live, and deprive the visible Church of so worthy an instrument of thy glorie as M. *Bolton*! Holy Father, we may think, had it stood it with thy holy pleasure, that it had been good for thy Church, if his life had been spared with the losse of many of ours: he was a deep channell, in whose justly deserved commendations the streames of eloquence which in former ages flowed from those great and godly Orators, the two *Gregories* both of *Nazianzum* and *Nyssa*, from great *Basil* and golden-mouth'd *Chrysostome*, from S. *Ambrose* and S. *Austin*, might have emptied themselves, and yet not over-flowed the banks: and what do I then come hither with my distracted thoughts and trembling heart, which if ever I had any gift in encomi-

The losse of a good Minister.

asticall

asticall and laudative Orations have many years since willingly neglected it, and so lost it. As *Gregory Nazianzen* spoke of his *Basil*, I have for my part as great reason to speake of our sometimes deare and now blessed M. *Bolton*: I admired him while he lived, and honoured him in my heart; & to speak of his excellencies wherwith the LORD had plentifully inriched him, is a burden too heavy for my shoulders, and a very hard task for those who doe nothing els but study Oratory: all that I can speak in the praises of this godly man, falls short by many degrees of his worth, whose memory is precious, and shall be kept greene and flourishing as the rod of *Aaron* laid up in the Tabernacle.

THE TEXT.

PHIL. 1. 23, 24. *I desire to be dissolved*------

THE Apostle S. *Paul* was in a strait, or divided betwixt two affections, carried to different objects, and they were in a sort contrary; one way he was drawne with a desire to be with CHRIST, farre from the *Philippians*, even as farre as Heaven is from earth; another way he was drawne with a desire to continue with his beloved brethren warring on earth, and to bee for a time farre removed from CHRIST; the necessity of his brethren did move him to desire the latter; his great love to CHRIST *Pauls strait.*

did incite him to long for the former: betwixt these two affections the Apostle had a conflict, and he was so perplexed, that he knew not whither to turne him, he knew not what to chuse. He was as iron betwixt two load-stones, drawne this way first, and then that way. We read that *David* was on a time *in a great* 2 Sam. 24. 14. *strait*, but apparent were the differences betwixt the present perplexity of this our Apostle, and that of *David*; *Davids* was in regard of evills proposed, this was for the enjoying of good; his necessity was touching evill which could not be avoided, but the Apostles was free and voluntary; his perplexity somwhat concerned himself, the shunning of his own evill; but the Apostles was for the good of others, which was joyned with his own hurt. Behold here as in a perspective a heart truly Apostolicall, wherein he shewed at once both great love to CHRIST, desiring to be with him, and withall great love to his brethren, desiring to abide with them for their profit.

Summe. I begin with the first of these, *Pauls* desire in respect of himselfe; wherein are observable three particulars.

Parts. 1. The desire it selfe, and that was to depart or die.

2. A reason implied of this his desire, for then hee should be with CHRIST.

3. His censure or judgement of that estate, to bee with CHRIST, it's best of all: Let us open the words first, and then raise Observations out of them for our edification.

Exposition. Ἐπιθυμίαν ἔχων) it is word for word, *having a desire*, and this is somewhat more than simply to desire, for it noteth a vehement, earnest and continued desire,

a desire which is in action and working till wee have our desire accomplished, wheras to desire simply may be a sudden motion or momentany passion.

Ἀναλῦσαι) Some translate the word passively, *Tertullian* renders it *recipi, l de patientia, pa.* 8. others to be dissolved or loosed, and it is done when things mixt and compounded are resolved into their parts and principles, now becaus the soule is (as it were) included in the body, and cannot enjoy CHRIST fully till that composition by the body be resolved by death, therfore doth S. *Paul* earnestly desire this resolution.

2. Or it may signifie to return, as the word is taken elsewhere, *the* LORD *will returne from the wedding*, which sense is not dissonant from the scope of this place; for the spirit being freed from the body, returneth to GOD that gave it, and what els doth the Apostle now desire, but to returne unto CHRIST by whom he was sent to preach the Gospell? Luk. 12.36.

3. It signifieth to loose anchor, or as *Chrysostome* renders it, μεθίσασθαι to flit or to change our place, and so it's a metaphor from marriners, importing a flitting or sailing from the state of this present life by the ship of death to another port, to saile (as it were) from one bank to another.

It is not much materiall which reading we follow, they all of them doe agree in the maine point and substance, and doe affoord an observation which might be enlarged and set foorth with variety of colours, and strengthened with long discourses, but as they which have a long journey to goe, and but a short time allowed them, must make but a short stay in any one place, and as Painters many times use only

to

to draw out the heads and ſuperiour parts of men, leaving all the other parts & lineaments to be proportionably ſupplied by the wiſe beholders, even ſo muſt I at this time propound only ſome generall heads of ſeverall points without any large amplifications, and leave them and the reſt to your private devotions.

Doct. 1. *Death cannot be avoided.*

Death will unavoidably ſurpriſe us: Which is a reſolution or diſſolution of this exquiſite frame of man, it is the diſſociation of parts united together, it is the taking away the ſtructure and the faſhion of this houſe of clay, *We muſt needs die, and then we are as water ſpilt on the ground which cannot be gathered up againe,* as the wiſe woman of *Tekoah* ſpoke to the King; *No man hath power over the ſpirit in the day of death,* neither is there any diſcharge in that warre, all muſt fight with death, and death will conquer all; our ſoules and bodies now met together in this neare conjunction, though deare friends muſt be ſeparated each from other untill the day of the generall reſurrection, and keep them now as charily from dangers as we can, yet will theſe earthen brittle veſſells be broken aſunder, which all ſorts and ranks of men are bound to looke for at all times, *Surely men of low degree are vanity, and men of high degree are a lie, to bee laid in the ballance they are altogether lighter then vanity,* a marvellous debaſing of all men! Let men be put in one end of the ballance, and vanity in the other, and the Pſalmiſt doth aſſure us that vanity will weigh downe man, and man is lighter than vanity it ſelfe. *Iob* ſets out his life by comparing his daies to a ſwift ſhip, and to an Eagle that haſteth to the prey, yea and hee further ſaith, they are ſwifter than a poſt, then the birds

2 Cor. 2. 5.

2 Sam. 14. 14.

Eccleſ. 8. 8.

Pſal. 62. 8, 9.

Life ſwift. Iob. 9. 26. v. 25

birds in the ayre, the ships on the sea, & the swift post on the land, all these do proclaime and preach a Sermon to us of our mortality, and that this lamp many waies may be extinguished; experience sheweth us that death puts no difference, the young do die as wel as the old, the strong as well as the weake, the Kings and Counsellours of the earth as well as beggars, the Phyſitians themselves as well as their patients, and death is hastned by infinite diseases, whereunto all the living are subject, and these are within us, and a thousand accidents to further death without us, and which is the foundation of all our evils, by our own sins, whereby we do provoke the LORD of our lives to anger, and do walk every day over a mine (as it were) of gun-powder, subject every moment to be blowne up by the LORDS displeasure: and S. *Cyprian* excellently sheweth the declining state of the world, how the strength of the husband-man in the field, of the marriner on the sea, and the souldier in the camp is weakened; *canos videmus in pueris:* and it is well for us that our lives are shortned, and that our daies do not ordinarily attaine to the tenth part of those that lived before the floud, and that both in regard of the wicked, and the godly. First touching the *wicked*, to represse their outrage and impudencie in sinning; this very thought that they may die ere long, and cannot live very long, in reason should abate their violent and exorbitant courses, if they are transcendently wicked now when death is at hand, what *Nimrods* would they be if they had in the ordinary course of nature, eight or nine hundred yeares before them to live in? If their damnation now shall be most dreadfull, how

Job 3.14,19.

Cyprian de mortal.

Benefits of short life.

Chryſoſtome obſerves it as a worke of mercy to ſinners to die ſpeedily, Hom lib. 29. in Gen. Quo eſſet vita diuturnior, eo fieret culpa numeroſior. *Amb. de Bono Mortis. c.4* & longè illis plus damnatio profuiſſet ne incrementa facerent peccatorum idem ca 7. ejuſdem libri.

much more intollerable would it then be, the number of their ſins adding fuell (as it were) to the fire of hell, and the LORD in juſtice meaſuring out to them a proportionable degree of vengeance to their ſins: hence will their accounts be ſo much the eaſier, and their ſtripes ſo much the fewer. And this makes likewiſe very much for the exceeding comfort and good of diſtreſſed Chriſtians; infirmities, temptations, poverty, reproaches, griefe of paſſion for their owne and of compaſſion for their brethrens miſeries are a great burthen to them, how much heavier would it be if this burthen was to preſſe them down many hundred yeares together? this much allaies their ſorrow, that all theſe evills are but as clouds which ſoone ride away, or as a tempeſt though violent yet not permanent, a ſharpe yet but a ſhort winter, here is our Scripture comfort, the time to beare them is but ſhort.

Heb. 10. 34. & 37.

Vſe 1. *Mortality fits for Heaven.*

This conſideration of our mortality ſhould in reaſon move us to ſeek to Heaven for helpe that we may effectually remember our condition: the holy ſervants of GOD our preſidents herein have prayed to the LORD for this purpoſe: thus did *Moſes, teach me to number my daies*; thus did *David, make me* LORD *to know mine end*: in their bleſſed ſteps let us tread, and their example let us follow; it is a wonder that we ſhould need to be remembred hereof, that we ſhould be ſuch ſtrangers in the world, but there is need of that proclamation ſtill to ſound in our eares, *all fleſh is graſſe, and the beauty of it as the flower of the field*: were we indeed as *Adam* was at the beginning of the world who ſaw no ſpectacle of death before his eyes, wee might have ſom probable excuſe if we thought not of our

Pſal. 90. 12. Pſal. 39. 4.

Eſay 40.

our departure: but what can we alledge for our selves when we have had the experience of all ages? Go into any part of the world, and aske them in the Prophets words, *your fathers where are they? and doe they live for ever?* Even this place and this meeting doe preach unto us our mortality. Where are those Epicures in *Esay*, which promise to themselves continuance in their desperate waies, *To morrow shall be as this day and much more aboundant*, nay and which is more abominable, doe take occasion by the shortnesse of their lives to *eate and drinke, because to morrow they must die: Come on therfore* (say they) *let us fill our selves with costly wine, and ointments, and let no flower of the spring passe by us, let us crowne our selves with rose-buds before they be withered, let none of us go without part of our jollity, let us leave tokens of our joyfullnesse in every place, for this is our portion.* These sinners are likely to see the daies when they shall wish themselves toads, serpents or any loathsome creatures, rather then men and women, and yet as desirous as they shall be of that exchange of their estate they shall not have it, but shall remaine wofull men and women for ever.

Zach. 1. 5.

Esay 56. 12.

Esay. 22. 13.

Wisd. 2. 6.

This Doctrine serveth likewise for the reproofe of those who neglecting principally to depend on the immortall God, do sinfully relie on others which are mortall like themselves; thus the Subject relieth on the Soveraigne, the servant on his Lord and Master, the wife relieth on her husband, and the children on their parents, and all this is done contrary to our duty: *Trust not in Princes nor in the sons of man*, and why so? *There is no helpe in them: their breath goeth forth, and they returne to their earth.* Truly they are like the running waters, our dove, *i. e.* our faith can find no

2. *A vanity to depend on mortall men.*

Psal. 136. 3.

rest for the soles of her feet in any of the sons of men, such *hope is like the house of a spider*, one sweep of GODS besome will easily make both the objects of their hope and their hopes to be in the dust: it is as a broken reed to leane on; it will both deceive and pierce them: the whole world runs on wheeles, look Eastward, or in the West, North or South, you shall see nothing but inconstancy in all the parts therof. Oh how safe and *happy then are they which make the God of Iacob their help, and whose hope is in the Lord their God.* whose hearts and eyes are fixed upon him; how hard soever the world goeth with them for the present, all shall be well assure your selves with such in GODS good time; he will provide all shall be well, he will helpe the husband, hee will comfort the wife, hee will guide the servants, hee will preserve the goods; yea rather than it should bee undone, (with reverence be it spoken) he will rock the cradle, they are the words of the learned *Martyr* B. *Hooper*.

Iob. 8. 13.

Ezek. 10. 19.

Psal. 146. 4.

Fox Acts, page 1480.

3. *Vaine-glory checked.*

This doctrine doth check all vainglorious & proud persons, which *Narcissus*-like, do dote on themselves, their own beauty, or strength, or any ornament of the body, which may like *Ionas* his gourd in one night be withered. Who is more odious in our sight than a proud beggar? and nothing is more hatefull in GODS eyes than a proud man or woman, who are but meat for the silly crawling wormes to feed upon, and if thou knowest not thy selfe, go to the graves of those which have been most lovely and beautifull in their daies; in that picture and glasse maist thou view thy self, there maist thou behold the mysteries of our nature, as *Gregory Nyssen* speaketh, and excellently inlar-

Greg. Nyss. in Mat. 5. Beati pauperes spiritu. Ser. de Beat.

geth

geth this point. Haſt thou not (ſaith he) ſeen a heap of dead mens bones? haſt thou not ſeen their ſkuls without fleſh, a grim ſpectacle to behold, the very eyes being waſted and turned into duſt? Haſt thou not ſeene their mouthes (as it were) grinning and ſhewing their corrupted teeth and their other bones lie ſcattered in the grave? If thou haſt ſeene theſe thou haſt in them ſeen thy ſelfe: where are the tokens of flouriſhing age? where are thoſe beautiful cheeks? where is bloud and colours in the lips? what is now becom of thoſe ſparkling and lovely eyes? what of the comely noſe placed in the midſt of the cheeks? where are thoſe locks of haire which were wont to adorne their heads, *&c.* what is become of all thoſe things which do increaſe thy pride? Tell me, what dreame is more vaniſhing, what ſhadow more flitting than is thy beauty, or any other thing whereof thou glorieſt?

4. *Covetouſneſſe checked.*

Fourthly, thoſe alſo are to be reproved which are earth-wormes, and do labour inordinately and immoderately for tranſitory riches, which are carefull for very trifles, and careleſſe for matters of greateſt conſequence, which toile unceſſantly for an eſtate to leave to poſterity, and are compared by *Bartholomeus*, to children following butter-flies, they muſt ſometimes goe out of the way in their purſuit, they may miſſe, and if they catch, it's but a flie to beſmeare their hands, *Naked we came into this world*, and whatſoever we have gotten here, we muſt leave it all behind, for *naked ſhall we go out of the world*. *Saladine* a *Mahometan* the great *Turke* may teach Chriſtians a good leſſon; he cauſed a Proclamation to be made by one of his Prieſts, a ſhirt faſtned to a ſpeare in manner of an enſigne,

Job. 1. 21.

Knolls Turkiſh Hiſt. p. 73.

signe, saying, this is all that *Saladine* Conquerour of the East caries away with him of all his riches: indeed it is not all, they carry with them a guilty accusing conscience, which will extort from parents curses to their children, because that they to make them rich, became Usurers, unmercifull Land-lords, deceitfull in their dealings, and worldly minded, we can pitie others in their miseries, and shall we have no compassion on our owne soules? shall our owne soules now be vile to us, in comparison of which al the kingdoms of the world are but trifles? for *what shall it profit a man to win the whole world and to loose his owne soule? or what recompence shall a man give for his soule?* if the soule perisheth, then all the world is gone with us.

Mat. 16. 26.

5. *Deferre not repentance.*

This Doctrine should teach al sinners a point of spirituall wisdom, not to defer their repentance and seeking to make their peace with God: the children of this world are wise in their generation, that if they be tenants at will and courtesie, and certain ere long to be thrust out of their houses, they would looke abroad to provide elsewhere, they would run all the country over to get an assurance of an earthly house, and will not thou while thou maiest provide for the eternall welfare of thy soule? if a man was hungry, and had twenty or thirty dishes set before him, and he knew poyson was in one of them, the danger of that would make him be afraid of the rest; & thou hast a desire to live twenty or thirty yeares that in possibility are before thee; which thou maist happily live, but in one of them, thou knowest not which, death in probability will come to thee, should not this prepare thee for death alwaies? men that are wise and have enemies,

keepe

keepe continuall watch & garrisons in frontier towns for feare of a sudden surprisall: death continually shootes his arrowes abroad; sometimes he mortally smites those above thee, sometimes those below thee, and thou seest some fall dead hard by thee: if thou givest thy soule to Satan in thy life, how canst thou hope that GOD will entertaine it at thy death? O then why shouldest thou for the pleasures of unrighteousnesse for a very few daies (little dost thou know how few) destroy thy soule for ever? do thou whip thy soule with the lashes of divine sentences to follow after GOD, as Saint *Austin* did his, when it was backeward and resisted this heavenly work of thy conversion, and let not those *nugæ nugarum & vanitates vanitatum*, of those antient sins which did shake his coate and whispered in his eares, dost thou leave us now, and must we part for ever? let not these bosome sins I say, detaine thee in the prison of the divell, but shake them off as Saint *Paul* did the Viper, that they may doe thee no hurt. Neither doth this concerne the unregenerate only, but those also which through the policy of hell have disgraced their profession; instantly to arise from their sin by unfained repentance, a duty praise-worthy in any, and to be practised by the greatest men on the earth. Many heroicall vertues were in King *David*, for none is he more to be honoured then for his repentance: it is a goodlier sight to see a King on his knees feeding upon the bread of sorrow, and mingling his teares with his drink, then to utter divine Proverbs with wise *Salomon*: and what our Saviour spoke of watching, the same doe I speake of repentance, I say unto you all repent, if you are in the field

Aug. Conf. l. 8. c. 7.

c. 11.

Acts 18.

Renew Repentance speedily.

field, remember *Abel*, if you are a feasting, remember *Iobs* children: when you goe to bed, that you might holily compose your selves to rest, that you may commit the keyes of your doores, much more your lives into the hands of GOD, remember the first-borne of Egypt which were slaine at midnight by the Angell of the LORD: let Adulterers remember *Zimri* and *Cozbi*, and drunkards, King *Ela* slaine by another *Zimri*; if you walk in the streets, remember those on whom the tower of *Silo* fell, if your hearts begin to turne to the love of the world, remember *Lots* wife: that which befell them may befall us; it will be then our wisdome by GODS grace to prevent sin, and if we fall into sin, our next wisdome will be to repent of the sin we have fallen into.

1 King. 16. 9.

6. *Take the opportunity of doing good.* Gal. 5. 10. Joh. 9.

Another duty which naturally doth arise from this Doctrine is, to lose no time in doing and in receiving all the good we can; this is the day (appointed to worke) and how short this day is, the LORD alone doth know, but this we know, *the night commeth wherin none can work*. Shall the Sun stand still for thee, as it did for *Ioshua*? or go back as it did five houres for *Hezekiah*? doe we thinke we can doe good in another world, when we do no good to speake of in this? be not deceived with this dangerous errour, and hurtfull pretention of doing good hereafter, *whatsoever thy hand findeth to do, do it with all thy might*, and the reason is good; *for there is no device, nor work, nor knowledge, nor wisdome in the grave whither thou goest*. Vaine hope of future performances hath undone many: sow thy seed whiles the seed time lasteth, if thou looke to have a crop and harvest. We may learne this from the

Eccl. 9. 10.

birds

birds of the ayre, *the Turtle, the Storke, the Crane and Swallow, know their appointed times*; the waifaring man he travels whiles it is light, then he knowes he is under the protection of the Lawes, the sea-faring man he obserues the wind, the Smith he strikes whiles his iron is hot; nay we may learne this wisdome from the divell himself, *he rageth* and doth all the mischief he can, *because his time is but short*. Thus of doing good, and so likewise must we let no opportunity slip of receiving good, lay hold of every season which may be an advantage to get heaven, to strengthen and increase spirituall graces, be glad if thou canst heare the Word preached on a working day. Saint *Basil* he preached on a working day, and tels his Auditors their thoughts & desires, that he would be short that they might go about their labour. If such thoughts possesse our hearts, at this or any other time, let us repell them, and remember what the holy Father there speaketh, the time spent in Gods service is not lost, for God (to recompence them) removes troublesome businesse, gives promptitude of minde, or strength of body, sends customers to buy their wares, and if he doth none of these; yet (are they no loosers by their paines, for) he gives them a rich treasure in heaven.

Jer. 8. 7.

Apoc 12. 12.

Basil. 3. Ser. in Hexaem.

Lastly, this point may teach Gods children patience in all distresses, and afford them sound comfort in all estates: they are nearer heaven now, salvation now is nearer to them then when they began to believe; sin and Satan do now disquiet them, but they shall not do so for ever. Many a one can be content to endure hardship a few yeares, nay to be a galley slave

7. *Short life a ground of patience.*

Rom. 13. 11.

under the *Turke* seven yeares, if he had assurance of a great Lordship after that time was expired, and choose rather to be a bondman upon those termes, then to be a free man without them: exercise long-suffering (good Christian) there may be but a day or moneth, or yeare, but a little time betwixt thee and the joyes of heaven. Who would not admire the state of such a beggar, who every houre was in possibility of a Kingdome? but behold a greater reward by GODS promise is due to all his children, then this earth can afford; more glorious things shall be theirs,

1 Cor 2.9. then ever *eye hath seene, or eare hath heard, or the heart of man can conceive*, which without all doubt by comparison at least, are true of the joyes of heaven. Why then shouldest thou O Christian soule be cast downe, or why shouldest thou be in vaine disquieted? surely if thou wouldest seriously consider, that thy heavinesse shall be suddenly turned into unspeakeable joy,

2 Cor. 4.17. that all thy teares shall be for ever wiped from thy eyes, and that these *momentany afflictions do proportionably work unto thee, an exceeding weight of glory*, thou hast no reason to be much dejected for them.

Thus much of the first Doctrine, the second followeth; but that we may build upon a good foundation, we must first declare the meaning of those words on which we must ground our ensuing Observation.

How Saints are with Christ. *I desire to depart and to be with CHRIST)* *To be with* CHRIST. Why, was not Saint *Paul* with CHRIST?

Phil. 3. 20. was not *his conversation now in heaven?* and was not the streame of his affection carried to CHRIST? was

Colos. 2, 5. not he with him in the spirit as with the *Colossians*, rejoycing

joycing and beholding his happineſſe? doubtleſſe he was. But this being with CHRIST was not that preſence which he deſired; it was a neerer preſence, to be where he was in the higheſt heavens, and to *behold the glory which* GOD *the Father had given him*; John 17.24. deſire is the daughter of indigence and want ſome way, and himſelfe doth plainely tell us, *whileſt we are in the body*, as now Saint *Paul* was, *we are abſent from the* LORD; 2 Cor. 5.6. you may be pleaſed to obſerve a difference betwixt theſe phraſes of CHRIST his being with us, and our being with CHRIST, it is one thing for CHRIST to be with us, this benefit is enjoyed in this life, he promiſed to be with the Apoſtles, and Mat. 28.20. his Succeſſors, and ſo by Analogy, he is with all his myſticall members to the worlds end; but it is another thing for us to be with CHRIST; this honour is reſerved for the world to come, and it is a ſtate of bleſſedneſſe as he ſpoke to the theefe on the Croſſe, *this day ſhalt thou be with me in Paradiſe*. Whence I doe Luk. 23.43. obſerve, that

The faithfull ſoule when it departeth out of this life is immediatly after death with CHRIST. If the ſoule of *Paul*, why not the ſoule of other faithfull ones? Saint *Paul* I know, whileſt hee lived, was a man indued with ſingular zeale for CHRIST and holineſſe of life, and exerciſed with more then ordinary miſeries and perſecutions; himſelfe reciteth a Catalogue of many of them, but as it is not the degree of faith, but faith that juſtifies, nor the meaſure of graces, but the having ſaving graces in truth, that aſſures us of GODS gratious acceptation of us in this world, ſo doe they alſo by GODS free promiſe obtaine reward in hea- 2 Cor. 11.23.

Doctrine 2. *Saints immediatly aſcend after death to Chriſt.*

Cypr. de mortalit. ad finem fere.

ven, instantly upon the dissolution; as Saint *Cyprian* spoke to *Demetrianus*, though a blasphemous Ethnick, that if he would at the end of his life pray to God for the pardon of his sins, beleeve and confesse him, he should be translated *sub ipsa morte* to immortality, why not? the soule being purged clearely from the impurity and staine of sin by the completion & state of grace, which gets full dominion in the very moment of her departure out of the body, as *Alexander Halensis*, *Durandus*, and other learned Schoolemen have resolved, and it is not defined in that Church whether the deordination of the will, and whether vitious affections (as too much love to wife and children) remaine in the soule, saith *Estius*, yet doe we grant this to be true, that the more gracious any man is in this world, the more is he now respected of God, & the more glorious shall he be hereafter. The point it self is clearly proved by the New Testament,

Lib. 4. dist. 21. Sect. 3.

Rom. 8. 1. *There is no condemnation to such as are in* Christ Jesus. None, and therfore not to purgatory paines. For the name damnation extendeth to Purgatory, saith *Th. in 4. Senten. dist. 45. q. 2. Sixtus Senensis l. 6. Annotat. 47.* No condemnation saith the Apostle, yes, that there is damnation to the fire of Purgatory, saith the Jesuite *Malon*. Whether will you beleeve? againe, *Wee know that if the earthly house of this our tabernacle shall be destroyed, we have a building not made with hands, but eternall in the heavens.* S. *Chrysostome* rendreth ἐὰν *if*, *by* ὅταν *when*, to note the time immediatly after death, he saith ἔχομεν not ἕξομεν we have not I know not after how many years, we shall have: which may further appeare by the Apostles scope, which was to administer consolation

Against Purgatory.

Malon against B. Vsher. p. 493

2 Cor. 5. 1.

solation to the afflicted, as appeares by the end of the former Chapter, that they should after death goe to an eternall house, *statim post mortem acquirenda*, forthwith to be possessed after death, as *Estius* sheweth out of *Photius*, *Anselme* and *Thomas*, which else could be but small comfort unto them, if they believed they should be detained in a fiery prison, farre hotter and more intollerable then any punishment in this world can be; and that the soules of the faithfull were in a state of happines before the Ascension of CHRIST into Heaven is cleare, (though neither they nor the Angels were so happy for degree, as after the incarnation of our Saviour, is generally concluded, and by cleare demonstrations confirmed:) the point I say is cleare, I build not my faith on the book of Wisdome, though it binds Papists to the belieſe thereof, that saith, *the soules of the righteous are in the hands of* GOD, *and there shall no torment touch them:* no torment, then not the torment of Purgatory; but behold a crystall streame which is able to quench the flames of Purgatory; *if a wicked man will turne from all his sinnes, &c. he shall surely live, he shall not die: all his transgressions that he hath committed shall not be mentioned to him.* How doth he not remember, if he doth so severely punish that it passeth the imagination of man to conceive the greatnesse thereof? can there be a back reckoning for that which shall never be remembred? and saying, that not a few but al his sins shall be forgotten, will he yet punish them to satisfie for any sins at all? and is it not an easie thing unto the LORD in the day of death to reward a man according to his waies? Call you this a reward, for a good man to be thrust into a place

Lib. 4. dist. 25. Sect. 2.

Wisdome 4. 13, 13.

Ezek. 18 22.

Eccles. 11. 26.

of torment? this present life is a time of working, striving, running, sowing, and godly living, after death is the time of reaping, of receiving wages, garlands and crownes; an unjust thing it is to detaine the labourers wages, which reason I suppose is as strong against Purgatory, as against those Armenians whom our Adversaries do worthily confute; and how is it imaginable that if the good in the old Law supposed then dead, went first to torment, that they did not tremble for feare of death? how could they (as they did) depart in peace? and how is it imaginable that GOD who appointed sacrifices for all sorts of sins and pollutions, should appoint neither expiation nor sacrifice nor satisfaction to be made for the soules of the dead! surely there appeares not to us any token of any such thing, and therefore we may fairely conclude, that all the soules of the righteous then were translated into a state of happinesse.

Alphonso à Castro contra hær. hær. 5. Bell. l. 1. de beat. c. 3.

This Doctrine being thus briefly cleared, we may from hence draw many conclusions.

Vse 1. *The soule immortall.* Acts 23 8.

Hence it followeth that the soule dieth not with the body, as the Sadduces that pestiferous sect amongst the Jewes did damnably maintaine; for as they denied the resurrection and the being of Angels, so did they say, there was no spirit, no spirituall substance at all, saith *Scaliger*, which without all doubt, is the truth in the judgement of *Scultetus*; so grosse were these Sadduces in their apprehensions: and as a wicked branch of this sottish stock of Sadduces there sprung up certaine Arabians which held that the soule perished together with the body, as witnesseth *Eusebius*. A fit doctrine for enlarging the kingdome of the divell:

Exercitat. Evang. l. 1. c. 23

Euseb. Eccles. Hist. l. 3. c. 36.

vell: but that the soule is immortall my Text proveth, how else could it part from the body and be with CHRIST, unlesse it was a seperable substance, sith the body is not with CHRIST till after the generall resurrection? whence is there in naturall conscience that accusing power for sin, that feare of wrath, but from this principle that the soule is immortall? never make any question of this, when thou diest, thy soule which is thy better part dieth not, but is taken out of thy body, as a candle out of a lanthorne, and immediatly placed either in blisse or in torment.

Hence may we in the second place conclude against the *Anabaptists* and *Socinians*, which though they went not so far as the *Sadduces* to deny the resurrection, yet did these fantastiques dreame that the soule sleepeth till Doomes day, and is in a state of incensibility like some creatures in Winter, *insecta*, till they be quickned and revived by the heat of the Sun, so they of soules, till they be raised by the power of the LORD at the last day? but how then could Saint *Paul* be with CHRIST? but to say no more against these silly dreamers, I proceed.

2. *The soule sleeps not as the body.*

Bullinger cõtra Anaba l. 4 c. 10

In the third place, that conceit also falls to the ground, which prevailed with many of the antient Fathers and with some later writers, that the soules of the righteous see not GOD till the last day, but are kept in certaine receptacles in expectation therof. I see no profit to the Auditory by naming them; the learned if they please may read many of their names in *Sixtus Senensis*. But how then (say I) could Saint *Paul* be with CHRIST? this opinion is an unworthy conceit condemned by the Church, as robbing heaven for

3. *Soules departed immediately see God.*

Sixtus Senensis bibl. San. lib. 6. Annotat. 345.

for the preſent of its bleſſed inhabitants.

4. *Chriſt abſent in body.* Fourthly, hence alſo doth it follow, that though CHRIST as touching his divinity is every where preſent, for elſe he were not GOD, yet to us in this world he is abſent as touching his bodily preſence. For, what is it to be with CHRIST, but to be preſent where CHRIST is bodily preſent? and againe, *whiles we are in the body, wee are abſent from the* LORD: the Apoſtle then was ignorant of that unhappy perplexed point which ſome ſeeme to defend, the ubiquity of CHRISTS body, for howſoever his humane nature (eſpecially in the ſtate of glory) is adorned with admirable gifts, and advanced to the higheſt dignity, honour and domination, yet doe the natures of CHRIST perſonally united remaine diſtinct both in eſſence, properties, and operations. Yea, and themſelves confeſſe that the divine properties belong to the humane nature, not by any phyſicall transfuſion from one ſubject into another, but it is only perſonall and communicated to the humane nature by the grace of perſonal union inſomuch that the humane nature (as they ſay) is omnipreſent not in being but in having, not in it ſelfe but in the perſon of the word, and thus do they in words at leaſt deny what they ſeem to contend for.

2 Cor. 5. 8.

Hannius tract. de perſonâ chriſti, p. 12.

Philip. Nichol. l. 1. de omnipræſentia hominis Chriſti, c. 6.

5. *Againſt Purgatory.* From whence likewiſe it followeth that there is no Popiſh Purgatory; the fault is clearely remitted, and ſo there can be no ſatisfactory torments required. GOD ſhould (me thinks) but mock us, if they ſay true, as if he ſhould ſay, I pardon thee thy offence, but I will puniſh thee for it, I acquit thee of the debt thou oweſt me, but not of the paiment: but why ſhould not the

the soules of the righteous dying in faith be caried instantly into heaven, as well as the soule of a man newly baptized comming to that holy Sacrament in due manner, and dying before he hath committed a new sin, although he was full of sinne before? there is no question of this latter, and why should there be of the former? And if they cannot go to Heaven because Gods justice must be satisfied, what will becom of all those that die a little before the judgement? & much more is the difficulty increased in those which passe in a moment from mortalitie to immortalitie, at the very comming of Jesvs Christ. But I marvel not if Papists do contend for this Purgatory, as being indeed one of the best fires that ever the Pope and his Clergie have had for the heating of their kitchins. For let this be granted that there is such a fire, and that the torments there and in the place of the damned differ but in duration, and there are no torments in this world comparable to those in Purgatory; let their Preachers tell their people such a supposition as this is, if a soule had beene tormented in Purgatory thirty yeares, and had by an Angell a choise either to stay in Purgatory one day long, or to returne into the body and do this penance a hundred yeares together, to tread only on iron nailes which will pierce the feet, to drinke gall mingled with vineger, and to eat the courcest bread, to be cloathed with Camels haire, to lie on the ground, and instead of a bolster to have a hard stone for a pillow, the soule would rather do this penance a hundred yeares together, then to endure in Purgatory one day, saith their Preacher. By this and such like doctrines, the consciences of their disciples

Discipulus de tempore ser. 60, litera B.

Apoc. 9. 5.

are ſtung as with Scorpions; and it is like a gift whi-
Pro. 17 8. ther ſoever it turneth, it proſpereth, then may they work them like ſoft waxe by their charitable promiſes to apply the meanes for their eaſe and reliefe out of the place of torments. What a wofull ſpeech was
Fox Acts pag. 249. that of our *Richard* I. who committed his ſoule to Purgatory till Doomes day.

6. Sixthly, this Doctrine overthroweth their Popiſh
Againſt praying for the dead prayers for the dead, directed unto GOD to eaſe them, and free them from the paines of Purgatory, yea and that kind of kindnes too which many that do profeſſe the Orthodox doctrine, doe unwarrantably uſe in words, and further, as a more durable monument of their miſtake, do write upon the grave ſtones of the
Balthaſar Lydius Nota in diſputat. Taber. pag. 202. dead, GOD be mercifull to the ſoule of this dead man. For are they with CHRIST? then doe their prayers bring no profit to the dead, but hurt to the living. For to ſpeake the faireſt of them, 1. Such prayers can
Mat. 12. 36. be no better than an *idle word, for which we muſt give an account at that day.* 2. They are an injury to the dead, and do vertually imply, that ſuch as pray for them are not perſwaded they are in happineſſe for whom they pray. 3. This practiſe although it might be perhaps by ſome qualification juſtifiable in the intention of the ſpeaker, yet may it breed danger in the conceit of the hearer, who may turne thy voluntary devotion to harden him in the dangerous error of that opinion; if then no benefit redounds either to the dead, thy ſelfe, or the hearer, its beſt to leave thoſe formes of prayer which are made for the dead. But ignorant perſons being reproved are bold to reply in this fooliſh manner, what would you have us

ſay

ſay of the dead, would you have us to revile or curſe them? Oh perverſe minds! as though neceſſitie lay upon you, either to pray for them or to curſe them? Belike what diſpleaſeth GOD pleaſeth you paſſing well: let us ſpeake of the dead as GODS Word teacheth us to ſpeake of them; ſure I am, it no where enjoyneth us to pray for them, nor furniſheth us with the example of any Saint to that purpoſe, and yet were their affections to the dead as good as yours. Cannot you uſe ſuch formes of ſpeech when you fall into mention of them, they are with GOD, they are at reſt, they are happy, their memorie is bleſſed, unleſſe you pray for them.

But leaving now theſe Uſes of confutation, I come to thoſe of inſtruction, which are indeed more profitable for our edification, and more ſutable to this preſent occaſion, and the firſt is,

Vſe of Inſtruction.

I.

Death not to be feared. Heb. 2. 15. Iob. 18. 14.

Feare not death (O thou righteous ſoul) overmuch; its one benefit we reape from the death of our bleſſed Saviour, to be freed from the feare of our own death; death is called indeed by *Bildad* in *Iob, the prince of terrours*, & by the Philoſopher, of all formidable things, the moſt terrible, ſo it is to the wicked, or at leaſt there is good cauſe it ſhould be ſo, for to ſuch as live without CHRIST, death is as a purſeivant ſent from hell to fetch them thither: but they that live conſcionably, may thinke of death comfortably, and they may ſing that triumphant ſong, *O death where is thy ſting!* 1 Cor. 15. they may take this all-devouring ſerpent without any hurt at all into their boſomes: they that have their debts paid, dare go out of doores, and are not afraid to meet the Sergeant; they dare looke on death, and

welcome him as the King of heavens officer to give them possession of an everlasting inheritance; wee feare our friends when they have a vizour on their faces, but put it off and we rejoyce in them. Excellent was the speech of S. *Ambrose* to the Nobles of his city, which with threats and flatteries were sent to him by the *Count Stilico*, to perswade him to pray unto GOD for the continuance of his life, which when the holy Bishop heard he answered divinely, I have not so lived amongst you that I am ashamed to live longer, nor am I afraid to die, because we have a good Lord. Doubtlesse had we (beloved brethren) as much faith on earth as there is joy in heaven, we would not be afraid of death: this is the narrow passage betwixt this life and our countrie: on this side the bridge we have many troubles, many sins, many feares, many temptations of the Divel, which should make us think the worse of our lives, and very willing to leave them: but on the other side, we shall be freed from all trouble, from all sin, from al molestation of the divel, and shall be filled with all the joy our hearts can possibly desire. So that hitherto we may apply *Sampsons* riddle, Judg. 14. 14. *Out of the eater came forth meat, and out of the strong came forth sweetnesse.*

Paulinus in vita Ambrosij ad B. August.

2. *Mourne not immoderatly for the dead.*

Secondly, this may serve to moderate our excessive mourning for our friends which die, we hope in the LORD. *David* exceeded in his sorrow for *Absalon*, and was there not a cause? He did not so at the death of the infant. Let us rejoyce, Saint *Chrysostome* saith, for the just both living and dead, because they are happy, let us not in an unseemely manner bewaile them by pulling off our haires, baring our armes, tearing

Chrys. in locum. 2 Sam. 12. 23.

ring our faces, or putting on mourning garments, so saith the father; and I say, happy are they which have exchanged a base earthly tabernacle for a princely Pallace, sorrowes for joy, and earth for heaven; and me thinkes our blessed brother now deceased, if he had intercourse with us mortall creatures, would say to his deare wife lying in her teares, children and friends, as our Saviour did to those pious women that followed him; *Daughters of Ierusalem weepe not for me* Luk.23.28. *but weepe for your selves*, you know my fastings, my meditations, my watchings (and know you brethren that godly Ministers do purposely watch and meditate for you, when you are or would be a sleep.) You know my griefe for my owne calamities and for the calamities of GODS Church, and by your owne experience, you may know what sharpe combats I have had with that raging enemie the Divell, and what wounds I have received in the conflict; now do I feare no perils on the land or sea, no perils in the house or in the field, now am I victorious over Satan and have trampled him under my feet, and now he hath nothing at all in mee, and now am I crowned with glorie, and would you (my deare friends) be so unkind to me to wish me alive againe, and to run the former hazards? Kings and Queenes are willing to marrie their daughters to forraine Princes, and never looke to set their eyes on them againe, and should we mourne too much for his absence, and not rather rejoyce with him for his happier estate then this earth can afford? When *Iacob* heard that his beloved *Ioseph* Gen.45.27. was alive, and governour over all the Land of *Ægypt*, his fainting heart revived, no lesse ought the conside-

ration of the glorie of departed servants of GOD, cheere up our drooping and sad hearts for them, and excite us to desire the fruition of the same glorie.

And this is my next point to be handled, *I desire*, saith S. *Paul, to be dissolved and to be with* CHRIST.

Doctrine 3. *Foresight of being with Christ makes willing to die.*

It's the fore-sight of heavenly glory and being with CHRIST, *that makes a man desire to die:* Some men indeed would die, because there is nothing in this world for them to expect but miserie and shame, and these do little lesse sometimes then *call for the rocks to fall upon them,* that they might end their wretched daies as *Iob* saith, *they long for death, and dig for it more then for hid treasure*, which rejoyce exceedingly, and are glad when they can finde the grave, this motive swaied not Saint *Paul,* but onely this that he might be with CHRIST. I grant to desire death simply, as death, is against the Law of GOD and the law of nature, death is our enemie, and is not from GOD *creatione*, by creation, though it be truly from him *ultione* to revenge the sins of man, saith *Florus de prædest*: or as others say, it is from him *ordinatione*, because in justice he ordained death corporall as one part of the punishment which was due for the sinne of man, and hence our Saviour CHRIST himselfe who knew no sin at all, viewing death as it is in it selfe considered, declined it, *let this cup passe*, and so did Saint *Paul* too, *we will not* (saith he) *be uncloathed,* the parting of these good friends body and soule without some further end, is a grievous separation; this harmelesse innocent nature teacheth; and as death is further a meanes to cut off all possibility to profit others, and to helpe the poore Church of CHRIST with our labours: thus

Iob. 3. 21, 23.

Death simply not desired.

Florus cited by B Fisher in hist. Gotesol. p. 132.

2 Cor. 5. 4.

piety

piety and grace may move them to pray with *David*, LORD *let my soule live.* These cautions are premised to prevent mistaking in the point; but now, which is to my purpose, Consider death as it is a way & meanes to bring us to the presence of CHRIST, so it may be holily desired, our Saviour CHRIST, who said, *let this cup passe*, said also as his death was our life, *I have a Baptisme to be baptized withall, and how am I pained till it be accomplished?* and not only I *Paul*, but we that are faithfull that are in this tabernacle, *do groane earnestly, ver. 2. not for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of life*; and after, *we are willing rather to be absent from the body and present with the* LORD. Its the love that a child should be borne into the world, not the love of paine that makes the mother desire the travell in child-birth; excellently saith Saint *Basil, properanti ad cœlestem patriam, &c.* to him that makes hast to the countrey which is above, the stay in the body is more grievous then any paine, or any prison: and it is said that *Peter* and *Andrew* welcomed their crosses, as they were wont to doe their deerest friends, and imbraced them in their armes, and saluted them with kisses of peace. *Ignatius* encouraged wild beasts to devoure him that he might be bread for CHRIST; Martyrs went to their death with cheerefullnesse and songs, and ran to the stake as to a garland, and who would with *Saul hide himselfe in the stuffe*, when he is called to be crowned a King?

Pſal. 119. 175.

Luk. 12. 50.

2 Cor. 5. 4.

Ver. 8.

Basil de laudibus Iustitiæ.

2 Sam. 10. 22.

If *Abraham saw his day by faith* when he was but promised, *and rejoyced*, what cause of joy must it needs be to see the Saviour of the world when he is exhibited?

Ioh. 8. 56.

If

If Saint *Iohn Baptist* did leape at his presence when he was in the wombe of his blessed mother. What will his glorious presence effect in them who shall behold him in al his Royaltie? if the Wise men of the East went a long journie, and rejoyced to see the holy Babe CHRIST in the house; what cause of joy will it be to see him sit in his glorie at the right hand of his Father, far above all Principalities and powers? If *many Kings and Princes longed for that day to see* their Saviour mortall, what resemblance is fit to expresse the joy of those that behold him crowned with glory and immortalitie? it is a passing glory to be admitted to the sight of CHRIST his face, and to receive glory from the brightnesse of his Majestie, and if we were to suffer torments every day, yea the very torments of hell for a time, therby to gaine the sight of CHRIST, it were nothing in respect of the reward.

Luk. 1. 44.

Luk. 10. 24.

Vse 1. *Wicked ones cannot bee with christ.*

This Doctrine shewes us the extreame folly of all licentious livers and impenitent sinners; when they looke upon their wicked courses, what foresight can they have but of hell as their just reward? they would be with CHRIST (as they say) hereafter, and yet they will not have CHRIST to be with them now, and to rule over them; they will sow unto the flesh, and yet would reape unto the spirit; they are stout and will have their sinne though they be damned for it: we will (say those rebels in *Ieremy*) *walke after our owne devices, and we will every one doe the imaginations of his evill heart.* Experience sheweth us that you cannot crush oyle out of flints, nor sweet wine out of sower grapes, and if you be the seedesmen of darnell and cockle, you shall have no harvest of wheate or

Ier. 18. 22.

good

good graine; you will not live conscionably, and yet you would die peaceably; and though you speake CHRIST faire, yet you wil loose nothing for his sake; the chaine will make your profession afraid, and reproach will make it ashamed: you love him well you say; but you will be advised not to displease such and such friends for his love; your fore-sight of Heaven hath no hands to do good works corporall and spirituall, nor eyes to shed teares for your sins and the sins of others, nor stomacke to abide a holy and a religious fast, nor flesh to endure this mortification and zealous revenge, nor tongue to speake the language of confession, and zealous, devout and faithfull prayer; if then in your extremities and when your feares approach, you send for us, as *Pharaoh* did for *Moses*, and never till then, and cry unto us *helpe us* and comfort us, as that starved woman did, to the King of *Israel*: Wee answer as hee did that distressed creature, *if the* LORD *doth not helpe you, how should we?* And now by this time I suppose you are brought to that passe, that GODS servants, whom you have in your prosperity despised may say to you concerning all your daubers whom you then respected, where are they now that will propheſie peace peace unto you? your consciences which before were asleepe, being now awakened to heare the crie of your sinnes, and these glasses formerly covered with dust as it were, being wiped cleare to represent unto you the disfigured and odious face of your sinnes; when these evill daies shall come upon you (as they will or that which is worse) you must needs confesse to the terrour of your soules, that we GODS Messengers have told you of these things, and you would not heare us, as *Reuben* said

1 King 6. 26, 27.

Gen. 42. 22.

ſaid to his brethren. Your ſins which you tooke to be your friends (as GOD himſelfe hath threatned) are ſuddenly turned to be your foes, and now do appeare as a marſhalled army comming in a terrible manner againſt you, and when GOD ſpeakes to your conſciences, as *Iehu* did to the *Eunuchs*, *who is on my ſide? who?* even they will *caſt you downe and daſh*, as it were, *your blood againſt the wals*, and make you *to be trampled upon*; and then can you caſt your eyes no way without horrour, if upwards unto heaven, they will tell you that you are juſtly excluded out of that happy place, if you think upon hell, the mouth thereof (as you feare) is open every moment to receive you when theſe evill daies ſhall come, &c.

Pſal. 50. 21.

2 King. 9 33.

2. *Get aſſurance of Chriſt.*

Second Uſe of inſtruction is, that we would ſtudy our ſelves, and ranſacke our ſoules, and be of good grounds, and to have certaine evidence that our change ſhall be for the better: mans wiſdome teacheth him in Summer to provide for Winter, in youth for old age; if GOD be better then the world and heaven better then earth, and the ſoule better then the body, ſhall we not labour while we live to get full aſſurance of being with CHRIST, as S. *Paul* had, when we are dead? but here is the maine doubt, how I ſhould know and be aſſured thereof.

1. *Faith gives aſſurance of Chriſt.*

Firſt, if thou art aſſured hereof, then haſt thou faith, the maine and fundamentall grace, not *fundamentum quod*, that is, CHRIST, but *cui* as a learned Schooleman doth diſtinguiſh, immediatly laying us upon CHRIST, and as a Captaine, I ſay not making the graces as heavenly Souldiers, but as bringing them forth to fight according to their ſeverall operations; thou haſt I ſay a lively faith both in that direct act where-

by

by it justifieth, and also by a prudent observation of the worke of faith in thy soule; thou dost by faith believe that thou art justified by faith; thou hast also the attendant companion upon faith, that Christian hope whereby thou waitest on GOD till he accomplish all his gratious promises; if we come against the Divell as *David* did against the *Philistine, not with sword, shield and speare, but in the name of the* LORD *of Hosts*, we are sure to conquer. If we have these graces and by the use of holy meanes do hold them fast, how happy are we! Blessed is he that beleeveth the Lords words to be all of them true, and blessed is he that waiteth on him, till he manifests the truth of his words, that believeth by faith that GOD is his Father, and expecteth by hope that he should shew a fatherly affection to him; who believes that salvation belongs to him, and waites by hope til he enters into possession of it: if this then be the blessed frame of thy soule, that thou resolvest and hopest to live, and thou resolvest and hopest to die in the armes of thy sweet Saviour, thou art in a happy case.

Heb. 3. 6.

1 Sam. 17. 45.

Secondly, if thou hast this holy affection to die, and assurance of being with CHRIST when thou art dead, then dost thou labour for the true sense and feeling of thy reconciliation with GOD, and dost make thy peace with thy brother whom thou hast wronged by word or deed; if thou lookest to see the face of CHRIST the righteous Judge with comfort thou wilt abandon foolish shame, and fond selfe-love, thou wilt make restitution, and returne goods in thy hands to the right owner; thou wilt not suffer sin to lie upon thy soule, *nor let thy furrowes in thy field to cry out a-*

2.

Assurance of being with Christ what it works.

Mat. 5. 25.

Ezek. 33. 15. Iob. 31. 38.

gainſt thee, nor by proportion, the ſtone and timber of thy houſe to complaine of thee, Zach. 5.4. for this would bring a curſe to conſume them: thou wilt often make thy reckning even with thy GOD, for this makes friendſhip durable, if CHRIST be gone, as he ſeemes to be at ſome time from his children, thou wilt ſeek for him ſorrowing as *Mary* his mother did, and thou ſhalt in GODS good time find him in the Temple (as ſhe did) I mean in the uſe of his holy ordinances.

3. *Spiritual watch*

Thirdly, alwaies be vigilant and watchfull; this ſpirituall watch is nothing but the carefullneſſe of the ſoule to keep ſpirituall graces in their vigour and activity, and though GOD hath appointed watchmen over us, yet hath he not appointed watchmen for us, their watching is not in our ſtead to give us leave to ſleepe, but it is to keepe us waking, *what I ſay to you, I ſay to all, Watch.* And very good reaſon, *You know not* (ſaith our Saviour) *what houre your* LORD *will come*; and our drouſie diſpoſition will be ſoone rocked a ſleepe by Satan, who beſprinkles the temples of our head with his ſpirituall *opium* of wicked motions and ſuggeſtions, if we do not lawfully ſtrive againſt them; take heed leaſt thine owne corrupt heart the greateſt enemy thou haſt beguileth thee not, be prudently vigilant to deſcry dangers before they come, to prevent all occaſions whereby thy happy eſtate might be loſt; the dumbe beaſts, as Oxe and Mule, that are without underſtanding, will not come neare the place where they have eſcaped danger, and ſhouldeſt thou adventure to the hazard of thy ſoule? in knowledge be not like the horſe and mule, in avoiding dangers be like them. Conſider the Divels policy, he is a

Mar. 13.37.

Mat 24.42.

theefe

theefe; a beggar may safely passe by him, his aime is to rob the wealthy passenger: rub thine eyes often, frequently ransacke thy heart, keep GODS feare fresh in thy soule. *Iacob* could not sleepe when he heard of *Esau* his comming against him, and *Sampson* had little list to sleepe in *Dalilaes* lap when he heard the Philistins were comming on him; delight in the society of the Saints, good company keepes us waking; all these are soveraigne helps to keepe us spiritually watching. Gen 32. Iudg 16.19,20

4. *Frequent meditation on death.*

Fourthly, often meditate on death, die as it were daily in the disposition of thy soule, and preparation to death; forgetfullnesse of death makes life to be sinfull, and death to be terrible as a destroying Lyon, whereas the sight of savage beasts is not terrible to those that converse with them; looke on death as on the Sun in an opticke glasse, though it be far off, yet it seemes neere at hand, and so in truth it may be neere us, being as a pit covered with snow into which wee may suddenly fall; that which many carrie in their rings, carrie thou in thy heart, *memento mori*; be like to those that in their life time had their sepulchers in their gardens, and places of pleasure, and that they might be mindfull hereof, some had dead mens skuls before their eyes in their most delicious banquets; by so doing, we should prevent a great deale of sin, & it would be as a bitter pill to purge out many noisome humours, and prove that we are truly wise, alwaies ready for death: its an excellent thing when death approacheth, to have nothing else to do but to die. Lamen 1.9. Mat.24.48. Deut.32.29.

5. *Continuall prayer.*

Fifthly, it is a comfortable signe, if thou dost heartily pray to GOD for this very end as the Saints of

Psal. 39.21. & 90.12. Luk 2.38.

God have done: prayer is our best guard when we are at home and when we are abroad; God will not denie our suits made in Christ his name, because this was one benefit which Christ merited for us. Alas what else should we do when we are every day for ought we know going to judgement? should we not intreat the Judge to pardon us? should we not with sighes and sobs cry continually unto him to be

Sozom lib. 1. Histor. cap. 13.

mercifull unto us? *Hier.* reports in the life of *Paul* a Disciple of *Anthony* the first Monke, and that not simply for devotion, but to avoid persecution, that this religious man was found dead kneeling upon his knees, holding up his hands, lifting up his eyes, the soule was so devout that the very dead corps seemed to pray unto God, now this humble seeking to God by prayer that he would make us alwaies ready for death, argues a soule sensible of its owne weakenesse and of Gods goodnesse.

6. Sincerity.

Sixthly, if thou art sincere and sound at the heart, and walkest with God in the uprightnesse of thy soule, and makest this the crowne and garland of thy life, which will never wither and decay, that thou hatest all knowne sins, not the outward onely whereof men may be witnesses, but all inward corruptions, as

Esay 55.7.

hardnesse of heart, wanton revengefull thoughts and such like, whereof the world can take no notice, if thou magnifiest Gods graces, and gracious persons, and canst be content out of thy love to Christ, to suffer any thing for Christ, this is sincerity: I say not legall sincerity, that is a perfection too high for us to attaine unto, nor onely naturall and morall integrity, whereby an unregenerate man is guided by

the

the light which is in him without hypocrisie (this may the very heathens have) but Evangelicall integrity, whereby the person being accepted for CHRIST, the heart though failing in some particular actions, yet manifests habituall grace by a constant course (in the generall) of a holy conversation.

7. *Thankes for Redemption from death.*

Lastly, to name no more, if we are truly thankfull unto GOD for making away for us to goe by death to heaven (by the death of his Son) whose portion by due desert was hell; how *Iudith* and *Ester* were magnified for procuring deliverance to their countrymen from outward enemies, the Bible sheweth: how the Grecians honoured *Flaminius* the Romane for prevailing against *Philip* of *Macedon*, and proclaiming their liberty, is registred in heathen stories, with what applauses and acclamations of all the Romans, men, women, and children *Constantine* was received into that Queene of Cities, *Eusebius* the Historian doth relate, for vanquishing the Tyrant *Maxentius*, calling him their deliverer, their conserver, their bountifull Patron, a common good thing, *&c.* here was love and thankfulnesse we see most earnest; GOD knowes and our owne consciences testifie unto us this day how far we exceed those Grecians and Romans in mercies bestowed upon us, not by a mortall man but by our JESVS, not from temporall servitude, but from the power of the divell; if then our cries and acclamations be to our JESVS constantly, σωτὴρ σωτὴρ, as theirs were to their deliverers, and we can joyfully sound forth S. *Paul* ἐπινίκιον, *O death where is thy sting-- thankes be to* GOD *who hath given us victory through* JESVS CHRIST *our* LORD, this is a good signe of a blessed

Plutar. in vita Flami. Florus Hist. Rom. li. 2. 7.

Euseb. lib. 1 de vita Const. c. 33, 34.

sed man; and if these are in you, I do assure you that your estate is now good, and by perseverance in them, shall be farre better hereafter, and these will comfort you, when all the comforts of the world will faile. What will all friends, riches, and pleasures profit when you are on your death-bed? unlesse you have this foresight of joy in CHRIST, you live (for ought you know) under GODS curse, the curse both of the Law, and the curse of the Gospell, and you can have no solid joy in any thing under the Sun, no more then a condemned man can have in his wealth & fore-passed honour; but have and keep these fruits of the holy Spirit, and when death shall come to thee, and take thee (as it were) by the hand, thou hast no cause to shrinke for feare, but maist say with *Babylas* slaine by *Decius* that persecutor, in the words of the Psalmist, *Returne unto thy rest O my soule, for the* LORD *hath beene beneficiall unto thee*, now my griefes farewell, & all my wrongs adieu, and now my soule be glad, for now commeth thy rest, thy sure rest, thy sweet and never fading rest; and that which comforted *Hezekiah* on his supposed death-bed, *Remember* LORD *how I have walked before thee with an upright heart*; that also was a great comfort to this our deceased brother, that he could say to mee in his last sickenesse, when I visited him, that he had walked in sincerity, and performed his Ministeriall duties (setting humane unavoidable defects aside) with an upright heart, and so I doubt not but GOD sent his Angell to waite at his beds head to carry his soule when it parted from the body, into *Abrahams* bosome.

What comforts in death.

Esay 38.3.

Note,

You have heard (beloved) what was Saint *Pauls* desire,

desire, that was to die; and a reason implied of his desire, for then he should be with CHRIST: hearken with the like Christian attention to Saint *Pauls* judgement or censure of that estate of being with CHRIST; this is saith he far the better, or (as some expound the words) which is best of all: which occasions a Question, Whether is it better to be with CHRIST in his humane nature, then to be with GOD, whose beatificall vision is said to be the chiefe object of happinesse? To which I answer, that the Apostle doth not compare these together, I meane the enjoying of GOD and CHRIST, as though his chiefe happinesse did consist rather in beholding the body of CHRIST then the face of GOD, but his being with CHRIST, and that estate in glory is compared to his being in this present world, and he mentioneth CHRIST because he in his humane nature had purchased this great happinesse for him, which consisteth principally in the vision of divine excellency: our happinesse is chiefely in GOD, but by CHRIST his merit: do we not thinke that many poore exiles stripped out of their inheritance, and banished out of their native soile; do desire to see that day, and that blessed man that should bring them out of their captivity, and settle them in their former habitations, and rejoyce in him as the author of their happinesse? hence I note,

Quest. *How it is best to be with Christ.*

Sol.

Aquin. 1, 2, q. 3 art. 8. sine contradictione.

Doctrine 4. *Christs glorious presence the best.*

A life in heaven with CHRIST, *is farre better then a life on earth with men.* It is better for the wife to be with her husband then in other company, and is it not much better for the Spouse of CHRIST to be with her LORD, whom she worthily esteemeth as the chiefe of ten thousand? this present life of nature is

good, the life of grace is far better, but the life of glory is best of all; it is good to be a babe in CHRIST, it is better to be a strong experienced Christian, but to raigne with CHRIST is best of all; it is good to sigh and sob for sin, it is better to mortifie and to prevaile against it, but it is best of all to be perfectly sanctified, and purged from it. We know that *Absolon* recalled from exile, and not admitted to see his fathers face in Court, was impatient of all delayes, and so are GODS children after they are called to GODS favour, long to see their Saviour which is far better, which may further appeare by these differences betwixt these two estates.

2 Sam. 14.

Reason 1. *Sin in the best on earth.*

Is it not far better to have the wayward old man in our bosome, the most spitefull enemy and false friend, I meane all the remainders of corruption, the leprosie and poison of sin quite abolished then to have them still in us? while we live they will be in us do what we can, we shall find much ignorance of GOD and all his waies, much folly which keepeth us from taking any thing to heart which respecteth GOD or our selves, much uncircumcision of heart which makes us that we cannot be holily poore in spirit though conscious of innumerable motives which should induce us hereunto, much drosse of selfe-sufficiency which will not let us perceive what need we have of GODS presence for the quickning, strengthening, comforting, directing and prospering of us in all our wayes, though the breath of our nostrils be not more necessary for our naturall being, then his grace is for our spirituall welfare and comfort; these evils do renue their assaults on us every day, and notwithstanding

ding we renue daily our indeavouring against them, yet cannot we get that full conquest over them. If we could assemble all the Saints together, and aske them whether they were without sin, what do we thinke would they answer? whither that which *Pelagius* saith, or that which *Iohn* the Apostle saith? How great soever their excellency was, if they could be asked, they would cry out with one voice, *If we say we have no sin, we deceive our selves, and there is no truth in us*, and would they perhaps say so more humbly then truly? God placeth not the commendation of humility in any part of falsity: and therefore if they spoke this truly, they had sin, because they humbly confessed it, and the truth was in them; & if they said they had sin when they had none at all, they did lie, and so did sin in lying, and the truth was not in them, but when we are in Christ all our sins are quite abolished, and not till then, and therfore to be with Christ is far better.

Aug. de natura & gratia c. 36.

1 Joh. 1. 8.

Secondly, is it not far better to be in such a condition, where we shall be freed from all troubles, miseries, diseases and discontents, then to live in poverty, debts, diseases, disgraces, discontents and infinite crosses? even those things often which we love the best, and expected the greatest comforts from them may proove our greatest crosses, or at least we live in feare and expectation of changes and evils to come; now they that are with Christ are then and not till then, freed from all those evils which should make our life not over-pleasing to us, and they are not onely freed from those evils, but set in high places out of the gunne-shot and danger of them, and

2. *Death freeth from all crosses.*

therefore to be with CHRIST is farre better.

3. *Death freeth from all feare.*

Thirdly, is it not farre better to live in such state where we shall live without feare of displeasing our good GOD, and of loosing his favour, which is better then life it selfe, then to live in feare of displeasing him? from this feare in this life we can never be freed in truth, nor without great danger in our conceit, and it is a great bitternes to the soule to displease our best friend in the world; from these feares we are fully freed when we shall be with CHRIST, and therefore to be with CHRIST is far the better.

4. *Death freeth from all temptations.* 2. Tim. 4. 8.

Fourthly, is it not far better to be there, where we shall be freed from the molestations and temptations of the Divell, who as he is crafty, so is he cruell, then to be encumbred with them? S. *Paul* we know triumphed, *when he had finished his course and fought that good fight* against them, and shall not we? these infernal spirits are every where about us: when we are at our best devotions in the Church, one Divell or other *stands at our right hand as at Iosuahs*, to intice us to sin, they have no place in heaven to trouble us when wee are with CHRIST, and therfore to be with CHRIST is far better. Zach. 3. 1.

5. *Death freeth from ill company.*

Fiftly, and lastly, is it not far better to be in heaven with CHRIST where no sin is committed, where are no false brethren to betray us, then to live in this world which is a very pest-house and *Sodome* full of filthinesse, and where perhaps we have not one entire good friend in this world? This is the condition of them that are with CHRIST, they are freed from that woe of the *Psalmist*, *VVoe is me that I am constrained to dwell in Mesech*, and from the company of all the wicked, Psal. 120. 5.

wicked, and shall see with unspeakable joy and comfort the blessed Angels, and the spirits of all the faithfull departed, the glorious company of Martyrs which shine now much brighter then the flames wherewith they were burned, they shall see the blessed Virgin *Mary* the mother of our LORD, they shall see the most sacred humanity of our Saviour, and his comely face, fairer then the sons of men; and above all this, they shall immediatly enjoy the glorious presence of GOD, and have a cleare sight of the divine face: and consequently to be with CHRIST is the best of all.

Vse 1. *The horror of hell.*

First, if to be with CHRIST, is best of all, then (by the law of contraries) to be with the divells in hell is worst of all; to be borne in sin is bad, to live a slave of sin is worse, but to die in sin is worst of all: to live in a deep dungeon and prison, to be tormented with the sight of ugly divels, & that with everlasting fire without all ease, intermission and hope of remedy, what a wofull thing is it? if some have lost their wits by meanes of some dreadfull sight, yea if the very suspition of divels hath caused many men to tremble, and the haires of their heads to stand upright, what shall then the terrour and feare of that dark lake be, which is full of many horrible fiends and dreadfull hellish monsters? the appearing of divels in horrible shape, is a far greater evill then is imagined: some body saith (he beares the name of *Cyrill*) that one would choose rather to burne in a hot fire, then endure their fearefull sight. Good LORD that any Christian should live in the danger hereof, and yet be senseless? what to be a fire-brand of hell and not to be moved? this stu-

Cyril de vita B. Hieronymi ad finem Epist. B. Hieron.

pidity may make our hearts to quake, and our flesh to tremble, and astonish our senses; O then pity your owne soules, pity the soules of wretched sinners, and be intreated (brethren) by the sweete mercies of GOD, by all the sufferings of our Saviour, by all the joyes of heaven to *seeke the* LORD *while he may be found*: if *the danger* of sin was onely *to be bond-men and bond-women*, as Queene *Ester* said to *Ahasherus*, *I would have held my tongue*, or I would have beene lesse importunate with you, but the punishment is a thousand times greater, and I am at this time GODS Messenger, to bring heavy tidings unto sinners, and I will tell you what you shall find true by experience hereafter, that you who are despisers and contemners of GODS Ordinances, formall professors having a shew, not any power of godlinesse, malicious persons, &c. shall after a little time, yea a very little time, cry out, Wo, wo, wo. Ah what an unfortunate wretch am I, that have lost all hopes of heaven! time was when happinesse was offered to me, but I (foole that I was) rejected it, now alas shall I weepe and waile for ever. A little City as I have somewhere read, resisted *Alexander*, he lighted a torch and vowed that if they submitted not themselves before the torch was burnt, he would burne their City into ashes; our life is like the burning of a torch; now must thou yeeld up thy selfe to be ruled by the LORD, or burne in hell, not as that City for a short time, but for ever: the everlasting flames of hell cannot burne out one staine of sin out of thy soule: What great benefits didst thou receive of the world to allure thee to loose heaven? and what if thou hadst gained much riches and many pleasures,

Ester 7 4.

and

and enjoyned them a hundred yeares? all those are gone, and all are nothing in comparison of the least torment which thou there must suffer; then wilt thou cry out, oh unhappy pleasures, oh unfortunate riches, oh miserable time wherein I foolishly blinded my selfe! *Ethelburga* wife of King *Iva* a Saxon King in this Land, *Anno Dom.* 709. by a godly policy won her husbands heart from carnall delights: on a day they had all outward solaces that heart could wish, the roome richly furnished with plate, they had sweet & pleasant musicke and delicate cheere; she caused the same place to be strewed with dung, and to be as loathsome as they could make it, she intreated and prevailed with the King to repaire thether, & beholding it, he mused in his mind of the change, she took the opportunity, and thus said unto him, where are yesterdaies delights, good cheare, and rich furniture? are not all such things as wind and vanity which passeth away? and with these and the like speeches she drew her husband to a mortified life. Oh that this or the like consideration could reduce the lovers of pleasures to the love of the ever-living GOD! If the damned in hell could have but another life in this world, nay if those which have but seene them, or rather (as I believe in my instance) the strong imagination of such a terrible sight; I would not wonder if they proved the greatest Saints on earth. Venerable *Bede* tels (as he thinks) a true story, of one *Drithelme* by name, (the man lived in *Northumberland*) who was raised from death to life, and reported wondrous things which he had heard and seene both of joy and paine, which wrought this great effect (as there

Guliel Malmesb. Continuator Bedæ, c 3.

Beda Histor. Ang. l. 5 c. 13.

there is chronicled) that he utterly deteſted this preſent life, and abandoned all worldly cares, chaſtiſed his old impotent body with daily faſting, plunging himſelfe in Winter ſeaſon into the cold water, ſinging of Pſalmes and devoutly praying, and when the beholders ſaid, Brother *Drithelme*, this is a marvellous thing that you can poſſibly ſuffer ſuch bitter and ſharp cold; marvell not (ſaith he) for I have ſeene places colder then theſe. Let this move thee to *ſeeke the* LORD *while he may be found*, the benefit of this life you cannot long enjoy, and when it is once paſt, it is ever paſt, you cannot recover it though you had in your power a thouſand worlds to give to redeeme it.

Courage againſt death.

And as for us fellow ſouldiers and deare Chriſtians, let us hold faſt that goodneſſe which we have, let us play the men, let us be couragious, conſtant, and never weary of well-doing; let neither divell nor man take our crownes away from us, never looke to enjoy a ſtate which is beſt of all, without much oppoſition, *Pharaoh* will purſue you with all his power to bring you back into ſervitude, but do you like ſtout Champions repell the temptations of the divell, as *Gregory Nyſſen* inſtructeth you. Avant thou curſed and unhappy creature, I am a dead man, a dead man loves not bodily pleaſures, a dead man is not caught with riches, a dead man ſlandereth not, a dead man is no lier, *&c* now have I another kinde of life, and another rule of life then formerly I had. I have learned to contemne earthly things, and to ſet my mind on heavenly things. That which Saint *Hierom* ſpoke of judgement, we may apply to the joyes of heaven, let them be painted on the walls of our houſes, and in every

Gregor. Nyſſen Sancto Bapti. Oratio.

Hier Epiſt. ad Euſtachium.

every corner thereof, that they may be alwaies before our eyes: as Captaines do encourage their Souldiers to fight for their country, lives, profession, *&c.* so doe I say to you brethren, it is the LORD of Hosts whose battailes you fight, it is your own salvation which is in hazard, your enemies would rob you of grace, and deprive you of happinesse; if you give up your weapons you are undone and firebrands of hell, be valiant therefore and keepe this treasure, this pretious treasure which CHRIST (saith S. *Bernard*) did judge to be more pretious then his owne blood; if I had kept the blood of CHRIST which dropped from him as he hanged on the Crosse in a glasse, how carefull should I be to keep it? and must I not be carefull of my soule which is a pretious treasure kept in an earthen vessell? if thou art poore in thine outward estate, and CHRIST be thy portion, thou art rich enough, care not for outward poverty, be the LORDS servant now, & thou shalt be with CHRIST hereafter, which is best of all. If thou art afflicted in thy body with any grievous disease, care not for that; if afflictions work kindly to mortifie thy sinne now, thou shalt be with CHRIST hereafter, which is best of all; if thou art basely esteemed and persecuted by wicked men, care not for that; if this be for righteousnesse and out of a desire to keep a good conscience, thou shalt be with CHRIST hereafter, which is best of all. If thou hast but weake indeavours and a litle strength to goodnes, if thou strivest to be better, & art a conquering thy sin, be not daunted hereat, thou shalt be with CHRIST hereafter, which is best of all. And to reflect upon our deceased brother, now hast thou happy soule that

Bernard ser. 3. de Adventu Dom.

which thou haſt ſo much longed for; thy death is the death of all thy defects, & the beginning of everlaſting happineſſe; thy faithfullneſſe, thy integrity, thy zeale have procured to thee a crowne of glory, now haſt thou thy fill of happineſſe; O bleſſed art thou that maiſt ſee the LORD face to face, that thou maiſt enjoy the happy ſight of thy ſweet Saviour; thou beholdeſt thouſands of Angels, the Aſſembly of our firſt Parents, the ſeates of the Apoſtles, the tribunals of the Prophets, the ſcepters of the Patriarkes, the crownes of the Martyrs, and the praiſes of all juſt men made perfect, as Saint *Baſil* ſaith.

Baſil. de Bapt. fol. 147.

VER. 24. *Nevertheleſſe to abide in the fleſh is more needfull for you.*

Coherence. Our Apoſtle hath made it knowne unto us, why in reſpect of himſelf he deſired to die, and of this I have already ſpoken: now doth he in this verſe acquaint us with the reaſon, why he ſhould deſire to live, becauſe his life made more for the profit and advantage of the *Philippians*, then his death could doe For making the way to the maine point which I doe onely aime at, five things are to be cleared.

Expoſition. 1. What is meant by Fleſh? the mortall body in which the ſoule dwelleth by a Synecdoche, fleſh being a conſpicuous part thereof.

2. What is it to live in the fleſh? it is to live a naturall life preſerved by naturall meanes, as eating, drinking, ſleeping, *&c.* we walke in the fleſh though we do not warre after the fleſh; yet take him not as if he meant to abide alwaies in the fleſh, and by a privi-

2 Cor. 10. 3.

ledge

ledge to be exempted from death which is appointed for all men, but he meanes deliverance from those present bonds, and the continuance of his life for a time to the furtherance of their faith and joy. Phil. 1. 12.

3. Marke here and in the former verse that our Apostle speakes as if his soule was himselfe, and as if his body was no essentiall part of man, this is not true in propriety of speech, and therefore is to be taken improperly by a Synecdoche, *Integri pro membro*, the whole is put for a part, & here for a principall part of *Paul*, the same trope in the like phrases touching our Saviour CHRIST, is by a kind of Appropriation called by Divines the Communication of properties; and these are usefull termes happily invented to cleare these and many obscure Texts of Scripture touching our Saviour. But to returne to our Apostle: Saint *Paul* consisteth of flesh and spirit, or soule and body, and yet Saint *Paul* saith, for him to abide in the flesh is more profitable for them. When hee died he was with CHRIST; how? not with his body, but with his soule: Saint *Paul* is dead and hath seene corruption. How? in body, not in soule. Saint *Paul* in propriety of speech abideth not in the flesh, but his spirit a principall part of *Paul* that is it which during the terme of his naturall life abideth in the flesh or body. John 3. 13. & John 6. 62. Acts 20 28.

4. *More necessary*] This is not spoken simply but comparatively, it was not absolutely necessary for the Church that S. *Paul* should live, for GOD could even then, as after his departure he did, provide other Instructours to build his Church and House, but yet it was more necessary for their profit that he should live then die.

5. *For you*] But why more neceſſary? was it not becauſe his appointed time to die was not yet come? this is true, but perſonall. He mentioneth that which concernes the *Philippians*, that they might take notice how carefull he was for them, and how thankfull they ought to be to GOD for him.

My life is more needfull for you, for the furtherance of your faith and piety.

Q. Did Saint *Paul* deſire to live only for the good of the *Philippians?*

Sol. He neither ſaith it, nor thinketh it. He ſaith his life was more needfull for the *Philippians*, ſo it was, but he ſaith not only for them.

Q. Why then doth he only name them?

Anſw. Becauſe he only writeth to them.

Good Shepheards preferre the welfare of their ſheep to their own glory. Chryſoſt. in locum.

Behold a patterne of admirable love in a Shepheard to the ſheep of CHRIST, preferring their welfare to his own preſent glory. What Merchant (ſaith Saint *Chryſoſtome*) having his veſſell fraught with rich commodities, if he could ſafely arrive at a haven would doubt to do ſo, rather then be ſtill toſſed in the ſea? What Champion would ſtrive for the maſtery when he might weare the corruptible crowne? What Commander when he might reſt at home in glory after a triumphant victory, would rather ſtill continue the fight to the hazard of his life and honour? and yet this is S. *Pauls* choiſe, wherein he reſembles a woman that hath husband & children, her husband is in a far country & ſhe is with her children; ſhe may go to him whom her ſoule doth chiefely love, and there ſhe ſhall be abundantly provided for, but then ſhe muſt leave her children behind her, and what then

then will become of you my poore children? it would be better indeed for me to be with my husband, but it would be worse with you then now it is, for your sakes therefore it is that I neglect mine owne present honour to do you good. Leaving this discourse, the words do naturally yeeld us this Doctrine, which I will handle being pertinent to our present purpose.

Doctrine 5. *A Ministers life more profitable then his death.*

The life of a faithfull Minister doth more good, and is more profitable for God s *people then his death:* This doth S. *Paul* witnesse of himselfe, yet from this particular and worthy example, the grounds and reasons of his assertion being common, and the same in others that they were in him, the doctrine is generally true of every faithfull Pastour, that they doe more good to the living Saints while they themselves doe live, then when they are dead. The Word of God in the mouthes of the Ministers is not weake, but mighty in operation, able to cast downe strong holds and whatsoever opposeth it selfe to it: though Satan be the strong man that keeps possession, yet the Lord is stronger and can cast him out. See the efficacy and wonderfull working of the Gospell, that Saint *Paul* could say for his part only, that from *Ierusalem* round about unto *Illyricum*, he had fully preached the Gospell of Christ, and *as the lightening commeth out of the East, and shineth to the West*, and as the *Suns going forth is from the ends of the heaven, and his circuit to the ends of it, and there is nothing hid from the heat thereof:* so in Saint *Pauls* time the Gospell was come into all the knowne parts of the world, and brought forth fruit, as it did amongst the *Colossians*; thus did the Gospell strangely spread it selfe by the preaching of

Rom. 15. 19.

Mat. 24. 27.

Psal. 19. 6.

Coloss. 1. 6.

GODS servants, even while Saint *Paul* himselfe was alive, and after the Apostles by their Successours as they were Pastours: as the soule in the body, so were Christians dispersed in the world, even the Getulians, Moores, Spaniards, Galls, and the Britans, the Sarmatians also, Germanes and Scythians do believe in CHRIST, before whom the gates of all Cities are throwne open, and none are shut against him, before whom also the iron locks are broken, and the brazen gates are opened, *i.e.* the hearts of very many that were holden fast locked by the divell, are now unlocked by the faith of CHRIST, saith *Tertullian*. What instrument was ever too weake to effect GODS will, if he tooke it in hand? though the Apostles presence was but weak, and their speech rude, and their words distastfull and unwelcome to the world, yet did they prevaile, or if they had been to preach to Infants and children not seasoned with inveterate idolatry, it had beene no great mastery to have brought them to the faith of CHRIST, as it was no great glory to the Spaniard, to vanquish the Indians, when *Benzo* the Italian reported that he durst be one of the 25. that would fight with ten thousand, nay with twenty thousand of that naked people: but the case is altered now, for 1. The Apostles were but few for number and of no great reckoning in the world: 2. For the same men to teach a strange doctrine to believe on CHRIST crucified, and to be ready to lay downe their lives for him, if they looked to go to heaven. 3. To preach to the world when many of them did seeke after wisdome and secular Philosophy, as did the Grecians, many after state policy and war, as did the Romans,

Tertul adversus Iudæos.

2 Cor. 10. 5.

and

and all of them trained up in a long continued will-worship, and damnable idolatry of a deepe die, yet the Gospell by the preaching of it, as *Aarons* rod amongst the serpents of the Magicians devoured them all, and brought them to acknowledge allegiance to it; surely this should make us cry out, as the people did upon the proofe that *Elias* made, *the* LORD *he is* GOD, *the* LORD *he is* GOD. Now the LORD doth this great worke by the Ministery of living men, and sometimes by weake men, that the excellency of the power may be ascribed to GOD and not to man: and thus you see in generall the great profit which accompanies the work of the Preachers in the plantation and foundation of Churches: let us consider some particular benefits which redound to them which are actuall members of a visible Church; and they are either 1 in regard of the bad, or 2 in regard of those that are good, or 3 in regard of all sorts both good and bad. 2 King. 18. 39.

First, I say their life is more needfull in regard of those that are actually as yet in the state of unregeneration, and that in a double respect: I.

First, to be a powerfull meanes of converting the Elect, and to bring them to all the degrees of salvation: other professions do aime at the good of this life; the Physician at the health of the body, the Lawyer is for the right of his Client, but the end of the Ministery alone, is chiefely to save mens soules; Vocation, that is *by the preaching of the Gospell*; Justification another degree of salvation, that is for CHRIST *his sake by faith which is given by hearing* the Minister; Sanctification another degree of salvation in this life, is *by preaching* I. *Ministers convert soules.* 2 Thess. 2. 14. Rom. 10. 14.

preaching of the Word, in regard of dying to sin: the Mi-
Mat. 5. 13. niſter is as *the ſalt of the earth*, in regard of living to
righteouſnes, *it is the Word of grace by which we are ſan-*
2 Cor. 3. 8. *ctified.* What had become of *Paulus Sergius*, of *Oneſi-*
mus, of *Lydia*, and of many Churches if they had not
beene called to GOD by the preaching of S. *Paul*, who
reſtored thoſe to life, ſaith S. *Chryſoſtome*, which had
ſixe hundred ulcers by ſin: but what need I inſtance
in particulars; the conſciences of millions converted,
can witneſſe that Miniſters have beene their ſpirituall
fathers, their preaching hath beene the key to open
the Kingdome of Heaven, and they are *appointed by*
Ephes. 4. 11. GOD *for the gathering of the Saints.*

2. *Miniſters reſtraine mens corruptions.* See *Bradward, de cauſa Dei, l. 2. c 3.*

Secondly, their life is profitable, if not to convert,
yet to civilize people, and to reſtraine the corruption
of nature; even reaſon and Philoſophy over-ruled
Pythagorus, by nature the worſt of men, as *Philemon*
the Aſtrologer conjectured, to conquer his naturall
propenſions to vice, and to become (as his Schollers
thought) the beſt and the moſt worthy man that lived;
much more effectuall ſure is the Word preached to
produce morall vertues, and to enable ſome to doe
morall workes rationally, out of the ſway of right
reaſon, though not obedientially with a pure intenti-
on to obey and glorifie GOD; preaching is a banke to
hinder the inundation of ſinne, and to keepe men in
outward conformity, this keeps calmeneſſe upon the
face of the Church and mankind, which otherwiſe
might degenerate into ſavage brutiſhneſſe. *Herod* was
better by hearing *Iohn*, and reformed many things
that were amiſſe, and by their meanes they may have
many graces of the ſpirit, it is the influence of the ſame

Sun

Sun which ripeneth both the grape and the crab, it is the same spirit also which helpeth the wicked in their morall, and the godly in their spirituall workes, those I speake of may have illumination and a taste of the heavenly gift, and may propagate GODS truth to others, as *Ioash* the King did all the daies of *Iehojada* the high Priest, and *Vzziah* in the daies of *Zachariah* the Prophet: and who sees not that the presence of a godly man doth bridle the tongues of the wicked from wicked speeches, though sore to their griefe, as *Iob* saith, *in my prosperity the young men saw me and hid themselves, the Princes restrained talke, the Nobles held their peace, &c.* and the same is reported of *Cato*, that they would forbeare to speake uncomely things on the stage while he was present: and if swearers rap out unawares prophane oathes in the presence of a grave man, they checke one another, know you not that such a one heard you? the divell dares not shew himselfe a divell in his colours in the presence of such a reverend man as this our brother was.

2 Chro. 24. 21.
2 Chron. 26. 5.
Iob 29. 8, 9, 10

Secondly, the life of a Minister is more needfull then his death, in regard of those that are effectually called.

2.

First, because there is after conversion much corruption and sinne in GODS people to be mortified, whereof they may justly complaine as did Saint *Paul*, *Rom.* 7. the best Christians are like peeces of gold, they are too light and must have their graines of allowance to make them currant, *Who can say my heart is cleane?* he proposeth the point in his armour by way of demand, making his chalenge to all the world with his triumphant negative, knowing that no man durst

3. *Ministers mortifie reliques of sinne.*

Pro. 20. 9.

ſtep forth, none could juſtly ſay, I am entirely innocent, I am as good as I ought to be, as good as the holy Law requireth that I ſhould be. Private helps I know, as prayer, faſting, meditation, have their force to abate the ſtrength of ſinne, but yet the lively two edged ſword, the ſword of the Spirit in the mouthes of GODS Miniſters, hath the preheminence, that is the *fire to waſt it, and the hammer to bruiſe* a hard heart. Jer. 23. 29.

4. *Miniſters diſcover ſecret ſins*

Secondly, their Miniſtery is needfull to diſcover ſins after renovation: there are ſecret darke corners in our hearts which are deceitfull, wherein wickedneſſe doth lurk. *Who can tell how often he offends? cleanſe me from ſecret ſins.* If unknowne ſins were in *David*, who was a man of an excellent ſpirit, of great underſtanding, and a ſtrict examiner of his owne heart, can any man ſay in truth he is free from them? Saint *Baſil* ſaith, it becomes all men to acknowledge that they are not worthy to ſpeake before the divine Majeſty, becauſe they are ſinners: we are guilty of many faults which we know not, in that reſpect we may ſay with our Apoſtle, I know nothing by my ſelfe, yet am I not juſtified thereby, that is, I ſin greatly, but I do not underſtand it. Hence the Prophet ſaith, *Who underſtands his faults?* thou wilt confeſſe if thou art wiſe, that thou art a greater ſinner then other men: ſo *Baſil*; private meanes ſuch as are the looking into the law of liberty, friendly reproofes, and inſtruction, and ſuch like, are much availeable, yet that which doth moſt lively diſcover it, is propheſie, that is it which unbowels corruption, and beſt diſplaies the hidden nakedneſſe of old *Adam*, and which doth exceedingly advance the honour of the Miniſtery by the praching

Pſal. 19. 12.

Baſil inſtitutio aſpiran. ad vitam perfectam.

1 Cor. 14. 25.

Heb. 4. 12.

of

of the Gospell, Angels, yea chiefe Angels, as Principalities and Powers have learned, what formerly without sin they did not know, *the manifold wisdome of* GOD *in the dispensation of the vnsearchable riches of* CHRIST *to the Gentiles.* Ephes. 3. 10.

Thirdly, many are the steppings aside out of GODS way, in regard of actuall sins even in the most sanctified, *in many things we sin all. David* did so, and *Peter* did so, and what sheep of CHRIST doth not so? checks of conscience, I know, and GODS fatherly chastisements are good helps to reduce us into the right way; the one is our bosome remembrancer, and the other is like to *Ionathans* arrow, which hath GODS message in the feathers, yet neither conscience nor crosses have power comparable with CHRIST his voyce in the preaching of the Word, to procure our revocation into GODS waies. 5. *Ministers revoke men into the right way.* Iam. 3. 2.

Fourthly, Christians ought to be confirmed in their gracious estate, yet whose faith is so constant, that it admits no wavering? whose patience is so fixed, that it admits no staggering? the clearest Suns of the Church have been more or lesse eclipsed in their faith, their patience and their piety: of all outward meanes to make us hold out, preaching is the principall, that is as *goads* to pricke men forward that are under the yoake of CHRIST, that is as *salt* to sweeten them and to keep them savoury; it is with our hearts as with our soile, which is not like the Land of *Canaan, the former raine* after seeds time at the fall of the leafe, and the *latter raine* at the spring, to ripen the fruit sufficed, insomuch that Saint *Hierome* living in *Canaan*, rarely saw raine there in *Iune* and *Iuly*, but 6. *Ministers confirme grace begun.* Mat. 5. 13. *Hiero in Amos.*

our soile though now well watered, yet except it be well refreshed and often comforted with drops of raine from heaven, will parch and wither.

7. *Ministers increase grace.*

Lastly, to name no more, they are notable meanes to increase the vigour and lively-hood of saving graces; they are bellowes to increase the flame, as a sweet raine to make the LORDS inheritance to thrive in goodnesse, they are as milke and wine, and meate to make the children of GOD to shoote up to their just stature, and as a strong gale of wind to carry their vessels to the desired haven, as *Hierom* saith, *Pugilum fortitudo clamoribus incitatur*, though Champions fight valiantly, yet their courage is enflamed by the acclamations of the by-standers; so is it with you; when we pray, exhort, beseech that that which you doe well, you do it continually, more sincerely and zealously, What good soule by experience findeth not graces excited, good motions kindled, holy resolutions furthered and gracious operations intended by a profitable Minister?

Hiero. ad Demetriam.

Reason 3. Ministers cause blessings.

The third Reason why the life of a godly Minister is more profitable, is in regard of all both good and bad, as touching the continuance of blessings: For he is as *Elisha* said of *Elias*, and King *Ioash* of *Elisha*, *the chariots and the horsemen of Israel*; he fights while he lives, and bends his forces against all manner of sins, which make a people naked and expose them to the wrath of GOD, *he stands in the breach betwixt the living and the dead, to avert the plague, and to make an atonement for the people*, as *Aaron* did: and doubtlesse the man of GOD must be a good part of those righteous ones for whose sake the Sun is darkened,

2 Kings 2.12. 2 Kings 13.14

Exod. 32.25.

Num. 16.47.

and

and that the Moone gives her light, that the frame of heaven and earth continues as we see this day, as *Iustin Martyr* sheweth; they are a good part of those impregnable bulwarkes against all enemies, as *Theodoret* shewes in a memorable example when *Constantine* the great was dead. *Sapores* the King of *Persia* did strongly besiege *Nisibis*; there was a holy man of GOD, *Iacobus* by name in that City, the Citizens beseech him that he would shew himself upon the walls of the City, and pray against the enemies, which he did, and the LORD sent a cloud of flies and gnats amongst the besiegers, which dispersed them. Behold a whole City saved by the meanes of one religious man, and hence also it is a signe of GODS wrath and heavy displeasure, and a forerunner of farther judgements, to have excellent instruments of GOD taken away, and therefore the LORD purposing to visit the Jewes for their iniquities, threatens to take away from them the Judge and the Prophet; and the LORD useth as himself speaketh, *To take away the righteous, that their eyes may not behold the evil to come*, though this be little laid to heart as there is said; When we see a gardiner take away the wall and fence, plucke up the choisest plants, take away the ornaments and beauty of it, and lay it open for the beasts to enter, we may suppose he intendeth not to continue, but to deface his garden; so when we see the evident footsteps of GODS wrath, and the fire of his jealousie (as it were) breaking out by the smoake; beginning to appeare by taking away profitable men as plants of his garden, which his owne right hand hath planted; we must lay it to our hearts, as a probable token preceding

Iustin Martyr Apog. 1. pro Christianis.

Theod Sanctor. Patrum hist oria Iacobus.

Esay 3.2.

Esay 57.1.

Cum aliquis (vultu & specie gravitatis reverendus) decidit afficior, quia destituitur grex juvenum muro senili: denique perituræ urbis aut malorum imminentium vel futuræ labis hoc primum indicium est, &c. S. Amb. de Cain & Abel, l. 2 c 3.

ding a heavy judgement; by which it doth appeare, that the wicked do enjoy temporall blessings by the life and prayers of a good Minister.

Vse 1. *Against invocation of Saints*

Vse 1. Is of Confutation to the Church of *Rome*, which do maintaine the invocations of Saints departed, and say that their favour with GOD (which we deny not) is improved, and that their affectionate notice of the peoples necessities, continues greater after death then when they were alive; if so, the speedy dissolution of Saint *Paul*, had beene as expedient for the Churches which he had planted, as for himselfe, for so (to use their owne language) they might have had a new Patron in the Court of Heaven, and it would be expedient for the benefit of the Church militant, that the godliest Ministers should die the sooneste and the fastest, for so they may become more then Apostles, able to heare the prayers and undertake the Patronage of many thousands with whom they had no commerce while they lived; but it was never profitable for the Church to be deprived of the godly Pastours bodily presence in this respect; this is to rob CHRIST of his preroga ive, sitting at the right hand of his Father; in the Tabernacle of this world, as was in the first Tabernacle, we may find many Priests to imploy as Agents for us with GOD, but in the *Sanctum Sanctorum*, the second Tabernacle, there is but one Agent who hath Royall commission to deale betwixt GOD and men. I dare be bold to say, that if the Angels and Saints would take the honour that the Pope and his Clergy would give them, they should all go to hell and leave the joyes which they now have.

Joh. 14 13. & 16.23. Rom. 8.34.

Heb. 9. 6, 7, &c.

Rollok on Col. fol. 171 lin 9.

This

This point serves for the reproofe of such persons, which feele no sorrow for the losse of the chiefe stayes of the Church, which are like a Dove without a heart, and like the drunkards are striken and yet feele nothing, which loose an eye and are senseleſſe in this losse, which have their master-pieces and posts that hold up their house removed, and yet lay it not to heart, which have the pawnes of their peace, and the pledges of their posterity taken from them, and regard it not: these mens affections had need of the spurre, which have stony hearts, and bowels of brasse, which are not pensive at all for the losse of a deare brother, which perhaps as Saint *Austen* complaines, can weep when he read the story of *Dido* and of *Troy*, and such fabulous reports, but he could not do so for the miseries of GOD'S Church, these men are as far from sympathy towards the miseries of GOD'S people, as from an inward feeling of the tender mercies of GOD to their own soules; the harder the heart is, the worse it is, and the worst of all is hardest to mourne for so great a losse.

2. *Losse of Ministers not regarded by many.* Hos 7.11. Pro.23.35. & Ier.5.3.

Thirdly, and much more doth this Doctrine condemne their practise, that if their Pastour be a faithfull teacher, one that keepes nothing backe from them, but *delivers* unto them *the whole counsell of* GOD, as *Paul* did to the *Ephesians*; if he denounceth the judgement of the LORD against sinners, if he layeth the axe to the roote of the tree, and launceth their festered sores to the very bottome, they do even for their worke sake, esteeme them as *Ahab* did *Micaiah* to be their enemy, and the more he loveth them, the lesse he is beloved of them, and doe wish from

3. *Hatred of powerfull Ministers blamed.* Acts 20.27.

from their hearts that hee might not live amongst them, but do labour to make him weary of his life by vexing him, casting many times the very name of a Priest, as a terme of reproach upon his face; the abundance of this Manna and bread from Heaven, makes them to loath it and the Messenger that brings it. The reasons of both: 1. Because such men feele not their sin nor their misery for sin. 2. Nor tast the comfort, sweetnesse and power of grace. 3. Nor doe consider that Presbyters are GODS hands to conveigh graces to them; hence do these fellowes scorne them in their hearts; and so have as it were a brand set upon them to be Atheists, irreligious persons and despisers of CHRIST, as that ancient and holy Father *Ignatius* phraseth them.

Ignat. Epist. ad Trallian.

4. *The death of good Ministers to be lamented.*

Fourthly, this consideration that the life of a good Pastour is more profitable then his death, should put us in mind of a duty to mourne and grieve for the departure of an eminent member in the Church: GOD is not like to the Persian Kings, *in whose presence no mourners were suffered to come*, but godly mourners are alwaies welcome to GOD. See the practise of this duty

Ester 4 2.

Acts 8. 2. but in one example, *the devout men that buried Stephen, made great lamentation over him*, though *Stephen* was a Martyr, and which was his honour, the first Martyr too; and if I well remember, a Martyr saith, *if there be any way to heaven on horseback, it is by Martyrdome*; yet did devout men make great lamentation over *Stephen*. See the bowels of men indued with GODS Spirit, they are full of affection, full of tenderneſse, so that the streames thereof do overflow the banks; and good reason, they have fewer friends remaining,

Bradford.

and

and fewer helpers, fewer prayers are made unto GOD, and fewer remaine to whom they may doe good, and from whom they may receive good. And according to this present occasion let us practise a duty which we owe in regard of our deceased brother, even to mourne: away with that Stoicall opinion which allowes not their wise man to sigh or change countenance at any crosse accident, this neither sorts with religion nor reason. No, we have cause all of us to mourne, not you only of this Towne, but your neighbours round about you, nay this whole Country; and say as *Elisha* to *Elijs*, my father, my father, the Chariots and the horsemen of Israel; he by his fastings, often and extraordinary prayers, often hath stood in the gap, and mightily wrastled with the LORD to keep away judgements; and like another *Elijah* hath left his mantle, or *Dorcas* her garments for the poore, some godly works, the fruits of a sanctified heart and braine behind him, and many no doubt are strangled in the wombe by his death which shall never see light.

Master Boultons *life.*

Touching the beginning of his studies, they were not so commendable as could have beene wished; he was tainted by his Schoolemaster in his youth, and continued a Papist in heart at *Oxford* certaine yeeres, and resolved with one * *Anderton* his schoole-fellow, to have gone to the Seminaries beyond the sea: but GOD happily crossed that designe, and effectually calling him to the sight of his sins, and the light of his truth, drew good out of that evill, and taught him so much the more to detest Popery, and to discover hypocrisie and dissimulation in GODS worship and

* *Sometimes a Cantabrigian and student in Christs Colledge.*

in ordinary converſation above the ordinarie ſtraine of Writers.

How induſtrious a ſtudent he was in the Univerſity, his many note bookes left behind him will beare witneſſe, and how well reputed he was for his learning, as his other exerciſes, ſo his publike diſputations before King JAMES will teſtifie.

But Learning is nothing, Induſtry is nothing to be praiſed before GOD without grace; grace hath the preheminence and gives the luſter to all the reſt; the LORD enriched his heart with a great meaſure of grace, hence is it that his life was unſtained and without reproofe; though he was not freed from infirmities, yet he was from crimes.

Hence it was that he was ſo laborious in his Miniſtery, a true ſtudent he was all his daies, as appeares by his library though great, yet very few bookes in it which were not read over and noted in the margent, and he attained that high ſtraine of grave eloquence, familiar to him, ſcarce imitable by any others; you were twiſe a weeke ordinarily fed with Sermons and Catechiſmes, and with the Expoſition of Scripture on Holydaies which would have beene acceptable, wholeſome foode I am ſure, to the moſt learned auditory of the Land.

Epiſtle Dedicatory to Sir Robert Carre.

And though he was ſo great a Clerke, and ſo famous, yet was not he ambitious nor ſought great matters for himſelfe, and he doth beſeech an honourable Knight, to whom he dedicated his laſt booke, and all others in him to doe him that favour, nay that right, nay that honour, not to conceive that he had a thought that way.

His

His heart was set on the right object, and the bent of his study was for matter of Sanctification, both of himselfe and of his hearers, for himselfe he could professe (and O that all Priests and Pastors could do the like!) he did I say professe to his comfort on his death bed, that he never taught any godly point, but he first wrought it on his owne heart; towards others he was a powerfull instrument to batter the kingdome of the divell, he was a downe-right Preacher and spared no sins, he made many an unconverted sinner to quake and to tremble at his discourses, as *Felix* did at *Pauls*, and cast them into a strong fit of legall humiliation; he was an instrument to pull many captives out of Satans snares, many of you can step forth and say he was my spirituall father; he had a searching Ministery to discover the hidden abominations of sin, to strengthen and increase the graces of those that did stand, to quicken those that languished; many have cause to blesse GOD for him, and *do owe even themselves unto him*, as *Philemon* did to *Paul*. Note. Philemon 19.

From this spectacle before our eyes all of us may learne something for our imitation: doth any one prophane GODS ordinances by a dissembled religion? let him forsake it, and flie from it as from a serpent, (for, I speake to the glory of GODS mercy, turning his face from *Babylon* to *Ierusalem*) so did our deceased brother; doth any one walk before GOD with an upright heart, let him hold out to the end, run his race and finish his course both in health and sickneſſe, for so did our deceased brother.

A great man, great in worth is fallen in our Israel, & there will be a great losse of him, his wife shall find

the losse of a gracious husband; his children shall find the losse of a gracious father; his sheep shall find the losse of a gracious shepheard, we of the Ministery shall find the losse of a grave, learned, & a gracious brother; the devout Christian that desires to have all his sinnes unbowelled and discovered, shall find the losse of a gracious soule-searching Minister, he that would have rules to avoid particular sins, and to make progresse in all vertues, shall find the losse of a copious and experienced directour; he that is wounded in conscience shall find the losse of a skilfull Surgeon, who in that art was one of a thousand to restore righteousnesse; the vertuous, rich, and humble poore Christians that feared GOD, shall find the losse of a loving friend and a gracious supporter, those that are in wants and truly religious, shall find (to my knowledge) the losse of a liberall reliever and comforter, nay poore condemned Christians shall find the losse of a charitable instructour: and what shall I say more? the whole Land shall find the losse of a zealous pillar and of a powerfull prevailer with GOD for the continuance of our happinesse: so that all had cause to pray not as the dresser of the barren fig-tree, but as for a fruitfull tree, LORD *let it stand one yeare*, nay many yeares longer; but the greater our losse is of him, the greater is the gaine unto himselfe, and as he is crowned with glory in heaven, so his remembrance to many of us, will be like that of *Iosias* to the Jewes, *It is sweet as honie in all mouthes, and as musicke at a banquet of wine.*

Luke 13.8.

Eccles. 49.1.

Vses to be made of the death of Ministers.

This consideration may be of good use for GODS people; First that they would set a high price on good Ministers,

Ministers, and *afford them a singular measure of love* as to spirituall fathers, God honouring them so highly, as joyning them with himselfe as *co-workers* in the regeneration and salvation of his people; against whom Satan and his instruments are most enraged: towards such let the affections of Gods people be most enflamed; though their persons may be contemptible, yet in regard of their high calling as they are Christs Ambassadours they are venerable, they are deare unto God; you cannot contemne nor reverence them, but this reacheth unto heaven, and in the last resolution reflects on Christ himselfe, Christ is interessed both in the contempt and in the respect you shew towards them.

Ministers to be highly prized. 1 Thess. 5. 12, 13. 1 Cor 3. 9. Luke 10. 16.

Secondly, it should teach them another duty, to pray heartily to God for them, that God would give his *Vrim* and his *Thummim* to his holy ones; this was the prayer of *Moses* for the Tribe of *Levi*: think of them as Saint *Iames* said of *Elias, That they are men subject to like passions that you are*, conceive us not to be of Laodicean temper, *to stand in need of nothing*; we are no better, nor so good as Saint *Paul*, and yet good Saint *Paul* is frequent in his exhortations to the people to pray for him; brethren we had need of your prayers, none more need then we: something it is that Saint *Paul* in his prayer for the Churches, useth this forme, *Grace be unto you and peace*, but when he writes to *Timothy* and to *Titus*, separated for the service of God, he prayes for *Grace, Mercy*, and *Peace*, for them. They in speciall manner it seemes do stand in need of Gods mercy; pray for such then, and for their continuance, that they may live, be guides to

2. *Ministers to be prayed for.* Deut. 33. 8. Iam. 5. 17. Revel. 3. 17.

the blind, lights to them that sit in darkenesse, Instructors of the ignorant, and by a godly life examples to the flocke over which the LORD hath made them Over-seers.

3. *All the good that may be to be reaped from Ministers.*

Get now all the good you can from profitable Ministers while you enjoy them, heare them every LORDS day, as though it was the last day you should heare them; whiles the yeares of plenty last, store up with good *Ioseph* provision which may preserve your lives if a dearth should come; like the shel-fish, sucke in that moisture while you are in the waters, which may preserve you on the dry land. When *Nilus* over-flowed the bankes, the Egyptians were so wise, to dig pits to retaine the water to serve their turne, when the water of the river returned into its channell. Doe thou so for thy soule in regard of the waters of life, store now thy selfe with the bread of heaven, least thou finde to thy griefe the greatnesse of a benefit in the losse thereof: unwise they are that know not the true worth of blessings but by wanting them, which wisemen had rather learne by keeping them. O carry thy selfe towards them as Saint *Irenæus* did towards that blessed Martyr *Polycarpus*, many yeares after he did keep fresh in memory the disputations of *Polycarpus*, his goings out, and commings in, his manner of life, the shape of his body, his Sermons to the people, how he conversed with Saint *Iohn* the Apostle, and with others which saw the LORD, he could recite what he reported as spoken by them, *&c.* such a deepe impression in his soule there was left many yeares after *Polycarpe* was a glorious Saint in heaven; and I beleeve that this our brothers

Euseb. Eccl. Hist. l. 5. c. 18.

thers unaffected gravity, his wise carriage, and many of his gracious speeches are written with the pen of an adamant in some Christians which will be legible in them so long as they live.

Lastly, let us of the Clergie while we live, do all the good we can, and put forth our selves with all laboriousnesse before the day of harvest; the gifts of the Spirit are given to profit withall, GOD gives these ministeriall talents to this end; and let us imploy our talents to attaine this end, while we continue in this Tabernacle, let us not cease to put men in mind of their duty, as Saint *Peter* professed he would doe; let us pity the case of all disobedient persons: let other fishers, if they thinke good, fish for riches, or for vaine applauses; but let our chiefe aime be to deliver a sinner from the pit of destruction, and rather to speake five words in compassion to save a soule, then five thousand for any sinister end whatsoever: the soule of the poorest man is very pretious, and the losse of it cannot be redeemed with a world, it is sinne that looseth the soule. O how unhappy are all sinners, how miserable! which would make GODS servants shed rivers of teares if they thought advisedly thereof, and mourne over them as our Saviour did over *Ierusalem*, when he beheld their present security, and foresaw their future ruine, *If thou hadst knowne these things that concerne thy peace*, how happy hadst thou then beene? let us then be faithfull and laborious, and so much the rather now ought we to be laborious, to make up this breach for the losse of our brother, if GOD enables us; the LORD himselfe is the heavenly teacher of this lesson by a just proportion

4. *Doe good while the day last.* 1 Cor. 12. 7.

2 Pet. 1. 12. 19

Luke 19 41.

Mat. 23.

tion in a like case. *Moses my servant is dead*, now
Iosh 1.2,6. therefore arise *Ioshuah---be strong and of a good courage*; this our brother GOD'S servant is dead, let us therefore who doe by the goodnesse of GOD remaine yet alive in a better degree then formerly, be faithfull in our callings, let us be more industrious in reading, in meditating, in conscionable preaching, and in a holy walking in the feare of GOD, that so we may repaire what we may our great losse by the death of him; and truly we have great encouragements so to
Iosh. 1.5. do: for as GOD *was with Moses*, and promised to *be with Ioshuah*, so will the same GOD, if we continue so doing, make the same word good unto us, he will be with us, *He will never leave us nor forsake us*, and when
Heb. 13.5. this short uncertaine, vaine and wretched life is ended, we are already assured, that every one of us shall heare to our everlasting comfort, that blessed sentence, *Well done thou good and faithfull servant, thou*
Mat. 26.23. *hast beene faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy* LORD. Which he for his mercy sake grant unto us all, *Amen*.

FINIS.

MEDITATIONES IN DIEBVS DOMINICIS DE VITA FUTURA, 1628.

Meditations of the life to come.

LOrd, when thou created'ſt Man as the laſt of thy nobleſt works, that thou mighteſt crown him as the end and perfection of thy workmanſhip, Thou madeſt him a King at firſt, gaveſt him rule and dominion over all the Creatures of the Earth, Thou entertained'ſt him like a *Prince* by bringing him into a moſt ſtately Pallace, covered over with a glorious Arch, emboſſed with infinite ſtuds and ſpangles of gold. Thou madeſt him a royall feaſt with all the varieties and dainties that were on earth. Thou placed'ſt him in thy own Garden where all his ſenſes were ſatisfied with unutterable delights, there thou guardeſt him with innumerable Angells and permit-

1. *Creation & fall of Man.*

ted'ſt him to walke in thy owne *Walk* as a companion for thy ſelfe. But that man might be taught an eternall leſſon of humility, The commiſſion of that one ſinne in eating the forbidden fruit, coſt him his life and the loſſe of all his happineſſe together, and derived an everlaſting curſe and corruption upon all his poſterity. But yet ſuch was thy exceeding goodneſſe, O GOD, that rather then thou would'ſt looſe the company of ſo noble a creature, thou deviſed'ſt a means to redeem him, and thereby to joyne him nearer to thy ſelfe in more glorious manſions and farre greater pleaſures, both for duration of time and extention of delight.

2. *The heavenly Ieruſalem.* Heb. 12. 22.

Glorious things are ſpoken of thee thou *City of God*, thou *Mount Sion*, thou *Heavenly Ieruſalem*, thou *City of the great King*, for by divers ſuch names art thou called. This is the place wherein the *Ancient* of daies hath choſen to dwell, whoſe moſt glorious preſence ſo illightneth that *Imperiall* ſeate, that the darkeſt corner of *Heaven* (if I may ſo ſpeake of ſuch infinite brightneſſe) is farre lighter then the greateſt ſplendour of the

Sunne

Sunne ſhining in his full ſtrength. There are the innumerable company of Angels, thoſe celeſtiall quires with moſt melodious * *ayres* continually lauding and praiſing him that ſitteth upon the Throne. There are thoſe numberles numbers of the ſpirits of juſt and perfect men, out of all Nations, kindreds and people, ſtanding before the Throne clothed with white robes, and palmes in their hands, giving glory, wiſedome, thankeſgiving, honour, power and might to GOD for ever and ever. When we but conſider what company we ſhall meet with in Heaven, we neede not be curious to ſearch after the exceeding joyes which GOD hath there provided for their entertainement: onely let us content our ſelves with what we read in generall and be raviſht in the reading of it, *that eye hath not ſeene, eare hath not heard, neither is the heart of man able to conceive the things which God hath prepared for thoſe that love him.* If the onely delight we have here be in the communion with the Saints on Earth, how ſhall our delight exceed in Heaven, where we ſhall meet with innumerable Saints that

* *Quæ cantica? quæ organa? quæ cantilenæ? quæ melodiæ ibi ſine fine decantabuntur! Sonant ibi ſemper melliflua hymnorum organa, ſuaviſſima Angelorum melodia Aug. Man.* Revel. 7. 9, &c.

1 Cor. 2. 9.

there ſhall beare us company for ever.

3. *Beatificall Viſion.*

But this is not all, for that which ſhall there moſt of all delight us, ſhall bee the ſight of God, that beatifical viſion which the* *Ancients* ſo much ſpeake of, to wit, the beholding of God face to face. That is to ſay, a plaine, full and familiar revelation of himſelfe to us, ſo much as our natures are capable of, a figurative kinde of ſpeech taken from the direct beholding of one man by another, whereby the beauty of the face is the better diſcovered, and it is called the Face of God by a phraſe taken from men, becauſe the perfection of beauty in man or woman is in the *Face*, which chiefly delighteth the eyes, and therefore God in diſcovering his beauty to us tearmes it by his *Face*. Hence are thoſe ſweet deſcriptions by the *Bride*, or her heavenly *Bridegroome* throughout the *Canticles* by his *Eyes*, his *Lippes*, his *Mouth*, his *Haire*, his *Teeth*, &c which all concurre to beautifie the face of man, but yet all ſo farre ſhort to repreſent unto us that which is ſignified by the Face of God, that if all the excellency of beauty in the faces of all the men and wo-

men

* *Vbi ſpecies & viſio faciei ad faciem, ubi p'ena ſcientia in omnibus & per omnia, ubi ſumma Dei bonitas cernitur & lumen illuminans a Sanctis glorficetur. Aug. Mau. c 7. Omnes delectantur de Deo, cujus aſpectus pulcher, facies decora, eloquiũ dulce: delectabilis eſt ad videndum, dulcis ad prefruendum &c. O beata viſio videre Deum in ſeipſe, videre in nobis & nos in eo. Bern. Medit. cap 7.*

a ἀνθρωποπαθῶς

men in the world were united into one singular perfection: yet it would not so much as decipher unto us one ray of GODS glorious countenance that shall shine upon us in Heaven *In his presence* (saith the *Psalmist*) *is fullnesse of joy*; and it is the fullnesse that makes up the joy. Hence it is that in the earth the soule can have no true joy, because it can have no fulnesse, nothing in earth can fill the desires of it, for when we have heaped up never so many pleasures, never so many delights we still desire more. The reason is, the soule hath not yet attained those delights that will fill it, nor ever will, till it meet with him that fils heaven and earth, and then will it everlastingly fill it selfe. For beyond fulnes there is no appetite. Psal. 16.

4. *The delight of the soule in Heaven.*

But this is not all, our delight in Heaven that we shall behold, the inexpressible beauties of GOD issuing from his glorious countenance; but herein is the singularity of our joy, that we shall be wonderfully taken with his beauty, and our soules inwardly ravished with the things that we shall behold. Let us resume that former instance, which is the

oftneſt uſed in Scripture to expreſſe the joyes of Heaven, *viz.* of the *Bridegroome* and the *Bride*. If the *Bridegroome* appeare never ſo lovely in comelineſſe of body and condition; never ſo amiable in the endowments of minde; yet if the affections of the *Bride* be not inflamed with a love of them, if ſhe prize them not above all, if her heart be not thereby tied to him with a conſtant and perpetuall tye; by how much ſhe is deprived of theſe, by ſo much is ſhee diſpoyled of her chiefeſt comfort. But here is the excellency of our ſtate in Heaven, that we ſhall behold from the face of God moſt ſingular beauties beyond what we are able to ſpeake or think. And which is more, our ſoules ſhall be continually raviſht with a delight of them; nothing ſhall bee able to make our joyes either to faint or to faile, for that nothing can ſeparate betwixt God and the glorified ſoule, either to darken thoſe beames of glory ſhining upon it, or to diminiſh its joyes in the fruition of them. For *ſinne* which made all the bate betweene God and us we left behind us with our fleſh, for it could not follow us

into

into heaven, and together with ſinne wee parted with all our miſeries, all our griefes and feares, and other calamities the wretched fruits and effects therof, which the Scripture tels us ſhall be there aboliſhed, when it tells us *that all teares ſhall be wiped from our eyes*. There ſhall be no matter nor cauſe of griefe in Heaven, but only of joyes unſpeakable and glorious. Revel. 7. 17. & 21. 4.

5. *Cauſes of this joy.*

And how can thoſe joyes bee otherwiſe, when God from whom they flow is infinite in power to make them ſo, and everlaſting in goodneſſe and love to them who ſhall be made partakers of them. When Chriſt who hath purchaſed this glory for them, contracts with his Father that his children ſhall enjoy it, *Iohn* 17. 24. *Father I will that they whom thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me.* As we received from his fullneſſe a meaſure of grace on earth, ſo ſhall we an exceeding meaſure of glory in heaven. We ſee when the Sunne ſhineth how it illightneth all parts of the world on which it ſhineth; how light then is heaven when every

part

part of it is in it selfe farre brighter then the Sun; and when God whose eyes are ten thousand times brighter then the Sun there shines in perfect glory. And therfore excellently doth that beloved Disciple describe that place, *Revel.21.Ver.23.* *The City*, saith he, *hath no need of the Sunne* (admitting it to be meant of Heaven) *neither of the Moon to shine in it, for the glory of God doth illighten it, and the Lambe is the light thereof.* Every Saint shall shine there like a Starre, and shall contribute their light for the beautifying of that most glorious place. O, what light will there be in Heaven when we shall see so many Suns, Nay, God would loose of the end of his creation of heaven, if the Saints did not there behold and enjoy infinite glory and delight. For he made it not for himselfe, (sith all places are alike to him who fils heaven and earth;) but therefore did hee make it with such infinite variety and perfection of beauty, that there his Saints might sit with him and sing his praises for evermore. When the soule of Saint *Austin* was carried up into the third heaven, in those his divine Meditations

O Civitas cælestis, mansio secura, patria fertilis & ampla, totum continens quod delectat. Bern. Med.

ditations of the joyes thereof, consídering the unmixed pleasures of that place; that rest was there without labour, dignity without feare, riches without losse, health without sickness, aboundance without want, life without death, felicity without calamity, and eternity without vanity. But when he had further brought into his ravished mind those most melodious Ditties of the Angels, and delicious Songs of the Saints, and such other delicate Musicke that was in heaven, he breakes forth into this celestiall rapture, *O how happy should I be, if I might but heare some of those sweete Songs that are there sung in honour of the blessed Trinity, but if I might bee vouchsafed to be one of those heavenly Quiristers that might sing but one song to the Lord Iesus Christ of the sweet Songs of Sion, it would be a felicity too high for me.*

Sed & nimiùm fœlix si ego ipse meruero cantare canticũ Domino Iesu Christo de dulcibus canticis Sion. Aug. Man. c. 6.

6. *The vanity of the pleasures of this life.*

Oh who would then fasten his delights on any pleasure that can here be offered unto us, when as the greatest felicitie in this world, if we should compasse Sea and Land for the obtaining of it, is but like that of the grasse, which in the morning flourisheth and

Vanity of life. Job. 2. 4.

groweth up, but in the evening is cut downe and withered. Take a ſhort ſurvey of the glory of all the earth, and beginne with life it ſelfe the beſt of humane things, *Skinne for skinne and all that a man hath* (ſaith *Iob*) *will he give for his life*, and yet what more *fraile and brittle! what tongue wanteth not words to expreſſe the vanity of it? A dreame, a ſhadow, a blaſt, a buble, a wind, a vapour, a tale, a poſt, a cloud (all of them phraſes and ſimilitudes of holy writ) yet cannot ſufficiently expreſſe the vanity of mans life. [a] *As the cloud is conſumed* (ſaith *Iob*) *and vaniſheth away, ſo he that goeth downe to the grave ſhall come up no more. He ſhall returne no more to his houſe, neither ſhall his place know him any more.*

Vita (inquam) mea, vita fragilis, vita caduca, vita quæ quanto magis creſcit tanto magis decreſcit, quanto magis procedit, tanto magis ad mortem accedit. Vita fallax & umbratica plena laqueis mortis. Nunc gaudeo, ſtatim triſtor: nunc vigeo, jam infirmor, nunc vivo, ſtatim morior, nunc fœlix appareo, ſtatim miſer, nunc rideo, jam fleo; ſicq; omnia mutabilitati ſubjacent, ut nihil una hora in uno ſtatu permaneat Aug. Soliloq. c. 2.

[a] Iob 7. 9, 10. Vanity of health.

* *Non eſt vivere ſed valere vita.*

What is ſaid of *Life* may bee ſaid of *Health*, the very perfection of life, how vaine and fickle that is, one example in holy writ will ſerve for a lively expreſſion of the vanity of both, in that excellent ſtory in the 2. Booke of Kings, *Cap.* 4. ſet out on purpoſe as it ſeemes to diſcover the vanity of all temporall happineſſe. A great noble woman

man of *Shunem*, who abounding (I conceive) in many outward felicities, yet wanting a child which shee esteemed above all, refused the Kings favour in respect of this blessing. It is likely the Prophet for the kindnesse she shewed him would have satisfied her desire in any thing, yet neither honour, nor riches, nor preferment, nor the favour of a King (which many thousands would have coveted) could content her, but shee secretly asked that question that *Abraham* asked of GOD, *O LORD what wilt thou give mee sith I goe childlesse.* The Prophet granted her a sonne, never woman bare him with more joy, when this sonne was growne up, and her joy encreased with his years; how quickly was this incomparable *Iewell* snatcht from her, *on morning he felt sicke in his head and dyed ere noone.* All that pretinesse and beauty that was in the childe is now vanished, and all that wonderfull joy of the mother that was bound up in the life of her son, was now dissolved into more sadnesse and hearts griefe, then if she never had enjoyed the benefit. Gen. 19. 2.

7. *Vanity of the whole world.*

What is said of life and health may be said of all things in the vvorld besides. *Love not the world* (saith the Apostle) 1. *Iohn* 2. *v.* 16, 17. *nor the things in the world.* And he gives the reason by summing up the things of the vvorld, and dividing them into 3. parts, *For all that is in the world* (saith he) *is either the lust of the flesh, the lust of the eye, or pride of life,* and then in the next vvords he sheweth the vanity of them. *But the world passeth away and the lust therof, &c.* But these generals wil be better discerned by discovering the vanity of these 3. particulars, *Beauty, Riches, Honour,* being the lively characters and exact expressions of the *lusts of the flesh, of the eye, and pride of life,* and vvhich are indeed the grand impostors, and bewitchers of the whole world, and oftentimes steale away the hearts of GODS owne people.

Beauty.

For *Beauty,* we may at once see both the *power* and the *vanity* of it, in that it insnared and beguiled the *holiest,* the wisest, and the *strongest* of men: *David, Salomon* and *Sampson,* how deare did those delights cost them? vvith how many afflictions were those bitter

pleasures

pleaſures attended, inſomuch as it coſt the laſt his life, the other his Kingdome, and the firſt his contentment. For from that time to the houre of his death *David* was not quiet from vvarre, from rebellions, from treaſons, from troubles brought upon him by his owne bowels. Nay, let a man behold the greateſt beauty that can poſſibly bee in the perſon of any, let the face be never ſo amiable for colour and favour, let the body bee never ſo comely for feature and ſhape, let the skinne be as white as the Lilly, and *embroidered over with purple veines*; adde to this, the moſt gracefull motion that ever vvas in any creature, yet were the mind of man by exemption of unruly affections, but permitted to be wiſe, and to pauſe upon this pleaſant vanity, and but conſider that if this faire body was ſmitten from GOD with the boyles and botches of *Iob*, what an ugly ſpectacle it would be, or what by addition of ſome little more time it will be, when it ſhall be withered and rivelled together with age, or if that be not, when it ſhall be turned into a rotten carcaſſe. Certainely the

soule of man would never rest till it had sought out a farre more glorious delight both for the excellency of being and lasting-nesse of continuance, and therefore most true is that which the wisedome of truth hath uttered, *Favour is deceitfull, beauty is* Prov. 31. 30. *vanity*, so vaine, that the least ague doth change it, a small sicknes doth wast it, a little time doth fade it, a little sorrow doth melt and consume it. *When thou with rebukes* (saith Psal. 39. 11. *David*) *doest correct man for iniquity, thou makest his beauty to consume like a moth.*

Riches. For *Riches*, if in the obtainement of them wee doe but looke upon the ends of *Iudas* and the *Rich Glutton*, it might make us very slow to covet them, much more to affect them. For besides their vanity, that they take to themselves wings and flie away, how many are the miseries that attend upon them, in the getting, keeping and parting with them? But if to these, they be gotten with an ill conscience, and enjoyed without godlinesse, they are snares and thornes, nay very plagues and Scorpions unto us; fuell to our lusts, lets to our prayers, and blocks

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in our waies of piety and devotion. No sin is such a canker to grace and holinesse, as is the sinne of covetousnesse, πλεονεξία (an extraordinary desire of heaping up riches.) The Apostle *Paul* maketh it cleare by telling us, *Tim.* Cap 6. *v.* 10. That *the love of mony is the root of all evill, which while some lusted after erred from the Faith and pierced themselves through with many sorrowes.* No tongue can expresse a worse effect, and from that effect greater misery then Apostacy from GOD, which is usually accompanied with fearefull sorrowes if not dispaire, witnesse that lamentable story of *Francis Spira*, who from this roote of covetousnesse to continue his Offices and meanes of getting, denied the true profession of the Gospell, wherein he had greatly profited, and subscribed to Popery which formerly hee had renounced and so fell into that intolerable misery of dispaire of his owne salvation. Πλεονεξία.

For *Honour* and *Ambition*, if examples doe give instructions, as they then doe, when judgements are declared upon them, wee need goe no further for search of this vanity *Honour.*

then

then in *Nimrod*, *Nebuchadnezzar*, *Darius*, *Alexander*, *Cæsar*, &c. what vast desires vvere in them all for inlarging their Kingdomes, even to the clouds, what infinite care and paines tooke they for the compassing of those desires to the hastning of their ends, and vvasting out their lamps of life, and yet all their glorious Raignes are now shut up in vanity, their remembrance is as if they had never beene, nay let the desires of man be filled vvith all the earthly glory that is to be found in the vvhole vvorld, and let his heart cheare in it as much as may bee, yet that it might appeare to fraile man, that the highest vvorldly happinesse is not exempted from that condition of vanity, vvhich God and nature hath inseperably tyed to it, some crosse or misery that the vviset man could never fore-see, shall ever attend high place to make it irksome and uncomfortable, if not to overthrow the horse and the rider, and cast downe the *Ambitious* man lower then the dust. Innumerable examples might be produced to prove this out of Histories in all kinds: I vvill take but one for al

Summisq; negarum stare diu: nimioque graves sub pondere lapsas Lucan.

Βέβαιον δὲ δὲν ἐστιν ἐν θνητῷ βίῳ Stob.

all out of the beſt of them, *The Booke of* GOD, *Haman* (wee know) wanted not for as much honour as could be heaped upon a man; Prince and people were all but as inſtruments to contribute to his happineſſe: and yet a (wonderfull thing) the want of a cappe from poore *Mordecay*, whoſe head he might have taken off at his pleaſure marred all his mirth; a ſilly croſſe one would thinke to vexe a wiſe man, yet GOD put ſuch a ſting into it, that it did not onely quite bereave this proud man of all his joy, but never left him til it caſt him down from the top of all his honour ſo low, as that his place could no more be found. To proceed higher, and as farre as earthly felicitie can ſtretch unto, let honour and high place, and all the outward pompe of this world bee conferred upon a *godly man*, and let this man have abilitie from GOD to beare it, ſo that no whit of GODS glorie bee loſt, nor any of GODS graces in him diminiſhed, (which rarely happens to high place) yet that the moſt glorious ſtate of man might ſtill bee ſubject to that vanity, which is over all created felicity,

Ad ſummum quicquid venit ad exitium prope eſt. Senec.

some *Envy*, *suspition*, *jealousie*, *disdaine*, &c. or other accident shall alwaies attend earthly glory, to make it miserable. A better instance cannot be given then in holy *Daniel*, whom when that great *Darius* had advanced (meerely for his virtues without any suing or seeking of his owne) above all the Presidents and Princes in his Kingdome; this very thing wrought such envie and disdaine in the hearts of the Princes against him, that although, as the Text saith, *There was neither error nor fault found in Daniel*, yet they never rested till they had cast him from the height of his happinesse to the lowest pit, even a *Denne* of *Lions*. To summe up all in this one period, Give me a man endowed with all the excellencies that have beene in any since the Creation, let him attaine to the *Learning*, *Wisedome*, *Riches and Glory*, of King *Salomon*, let him be as wise for counsell as *Ahitophel*, let him have the *meekenesse* of *Moses*, the *courage* of *David*, the *strength* of *Sampson*, the *patience* of *Iob*, the *innocency* of *Isaack*, the *eloquence* of *Paul*, the *beauty* of *Absolon*, that from top to toe had no blemish in

Dan. 6. 4, 5.

Nunquam eminentia invidia carent, & difficilis in perfecto mora est. Valerc.

2 Sam. 14. 25.

in him, yet what is all this but *admired vanity?* All this pompe shall not follow him to the grave, the wormes and dust shall devoure both it and him. The Prophet *David* makes this *Epitaph* for him. *His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* Psal 46.4.

8. *Excellency of Heaven.*

How incomparably excellent then is the glorie of Heaven, where none of these changes shall be, where shall be wonderfull advancement, but without Injustice, abundance of glorie, but without Envie, infinite wealth, but without woe, admirable beautie and felicitie, but without vanity or infirmity. Here shall the patient sufferings of the Saints be amply rewarded, and all the rage and spite of their enemies on earth, shall instead of doing them hurt, adde much to their crowne of glorie, here shall all those scoffes, those bitter gybes and jests against the puritie of Gods children, be turned with horrible amazements and terrour into the bosomes of wicked men, when they shall behold with anguish of spirit what they here jested at. *That onely the pure in* Math 5. 8.

spirit shall see GOD *and behold his glory.*

9. *Application to the soule.* *Ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, æterna securitas & secura æternitas. Bern. Medit.*

O then my soule, sith by these few instances thou maist take a scantling of the vanitie and miserie of all worldly happinesse, raise up thy desires to that *blessed place where is fullnesse of joy and pleasures for evermore, To him in whom is no variety nor shadow of change;* to that companie which everlastingly sing and are never sad. Think with thy selfe when thou seest and delightest in the beautie of any creature, bee it wife, children, houses, lands, &c. that these are but vanities under the Sunne; to put thee in minde, that true felicities reach as high as Heaven, and were they as glorious as the Sunn it selfe, yet they are not freed from clouds and darkenesse and many eclipses, which shew their emptinesse and infelicitie. Nay, wee know not when we behold them in their highest perfection, whether they will not turne to bitternesse at the last. *Hazael* looked amiably upon *Elizeus*, yet that good Prophet wept when hee saw him, as beholding the abundance of evill which that goodly person should afterwards execute. *The eye is not satisfied*

fied with seeing, nor the eare filled with hearing, saith the wise man. The more a man covets and hunts after the things of this life, his desires are hereby more enlarged, but not his contentment; for the mind is not pleased in that it is not satisfied. Eccle. 1. 8.

10. *Conclusion.*

Get thee gone then, O my soule, and flie hence to those celestiall mansions where only thou shalt finde rest, there, there shall all thy desires be filled, there shall the presence of GOD repleniſh thee with unutterable delights, there onely shalt thou heare *the voice of joy and gladnesse, and sorrow and mourning shall flee away,* divorce thy affections from sin and from all the pleasures of the world though never so deare to thee, and marry them to CHRIST, thy gaine shall bee great, thy glory greater, even life and happinesse for evermore. Why should'st thou stay and abide any longer here amongst the enemies of thy peace, amid'st so many sorrowes and afflictions pursuing thee for thy sins? Who would not forgoe a cottage to gaine a Kingdome? who would not exchange a few fraile comforts of this life, for those permanent

In torrente illius voluptatis nil ultra appetet cumulata satietas tanta erit fælicitas. Bern ibid.

Delicatus es si & hic vis gaudere cum sæculo & postea regnare cum Christo. Hieron. Epi. ad Heliodor.

joyes of bliſſe? why vvilt thou any longer ſettle thy heart upon that vvhich is nothing? what are the choiſeſt delights here below being rightly ballanced, other then *vanity and vexation of ſpirit*. Ceaſe then to admire any outward excellencies and be vvholy taken vvith thoſe reſplendent beauties that are in the face of thy Saviour, to vvhom ere long thou ſhalt be married, and partake of that great feaſt vvith vvhich hee vvill entertaine thee at that vvedding day. Carke and care onely for thoſe durable riches that ſhall then abide vvith thee vvhen thou ſhalt bee here no more. Haſten and hunt after the honour and happineſſe of the Saints; there is no preferment like being in heaven, poſſeſſe thy ſelfe of him vvho hath beene thy GOD from thy youth, vvho hath many a time raiſed thee up vvith his comforts, vvhen thou haſt beene in the *Valley of the ſhadow of death*, *who hath beene the portion of thine inheritance and hath maintain'd thy lot*: forſake him not and he vvill bring thee to *honour* at the laſt, to ſuch honours as all the glory of this vvorld cannot reach unto. He that made heaven

for

for his owne Children, can onely declare the joyes of that place: *Returne then into thy rest O my soule*, from which thou hast long wandered. Be content to part with any thing on earth which thou canst not keepe, to gaine every thing in Heaven, which thou canst never loose: drowne all thy delights in those sweete contemplations of heavenly blisse, presse hard to this marke, strive for this victorie, fight for this Crowne, *lay hold on eternall life*, and let nothing in this world take away thy Crowne.

Sitiat caro mea, desideret illud tota substantia mea, donec intrē in gaudium Domini mei, ibi permansurus per secula, Amen. Aug. Man. cap. 36.

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FINIS.